

The Living Church

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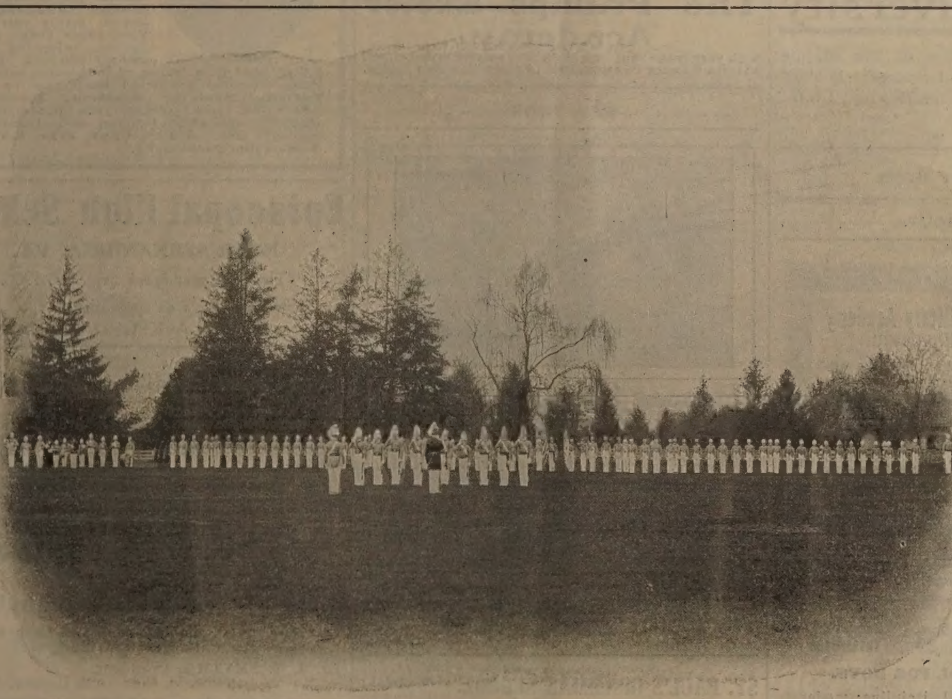
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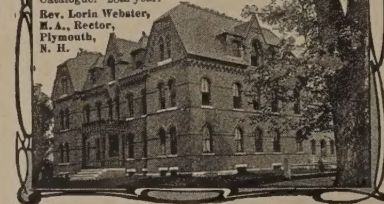
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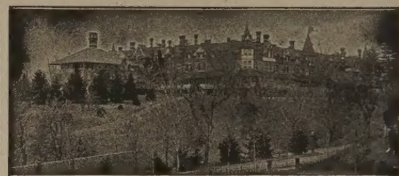
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THE SEVENTH COMMANDMENT.

WHERE there is mutual recognition of an ideal excellence, and the love which is inseparable from it, everything else will follow which is necessary to a perfect marriage. There will be an habitual suppression on the part of each, of all personal tastes and preferences which conflict with the happiness of the other; there will be no weighing and measuring of the amount of concessions on either side; there will be no thought of concessions, but a greater delight in the mutual surrender than could come from any assertion of personal rights; both will find it more blessed to give than to receive. In all the details it will be plain that each is dearer to the other than wealth, or honor, or pleasure, or kindred, or friends. There will be nothing even in manner to suggest that to the husband any other woman seems more than his wife—or to the wife that any other man seems more to her than her husband. There will be a certain reserve, not assumed, but natural and inevitable, in the relations of each to all the world, indicating that with no one else can there be the intimacy and freedom which are possible between themselves. There will be, what seems to me absolutely indispensable to the true realization of the strength and happiness of the relationship, perfect mutual trust.—*R. W. Dale.*

THERE is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, whose manners will stand the test

of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.—*Frederick Wm. Faber.*

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The Living Church



VOL. XXXV.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 25, 1906.

NO. 17

EDITORIALS AND COMMENTS

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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BE OF good cheer, O my children, cry unto the Lord, and He shall deliver you.—*Baruch* iv. 21.

"WHAT SEEK YE?"

IT is but one of the many impressive characteristics of the words of our Lord Jesus Christ, that neither their significance, nor their application, is limited to the age, the circumstance, or the personality, calling them forth. There are few, indeed, of His recorded utterances, whether in the nature of general dogma, or in individual intercourse which may not be found as applicable to the conditions of the present day and generation as those under which they were spoken. In truth, it is as though each word uttered by the Word Incarnate is as a weighty, imperishable gem cast into the calm sea of time, setting in motion ever widening waves circling on and on, outreaching to the shores of eternity.

Illustrative of this reflection, let us ponder for a moment the question recalled above, addressed originally to two pedestrians following in silence the unknown Prophet of Nazareth. They had been eye-witnesses of His most impressive Baptism; had heard that thrilling cry of the Baptist—"Behold the Lamb of God"; had doubtless caught the gleam of silver wings hovering mystically above Him, and trembled, perhaps, under the cadence of the Voice breaking the stillness from the blue vaults of heaven.

It is not strange that as disciples of the great Messenger of the desert, with hearts already ripe for fuller spiritual revelation, they should have been irresistibly drawn to learn more of the mysterious One, and hesitatingly to follow as He went His way. But somewhat startling must have fallen upon their ears the query when with calm, majestic pause, Jesus turns to ask:

"What seek ye?"

Nevertheless, not less direct, and unevasive the reply. Without subterfuge, and in words open to the imputation of idle curiosity, in frank simplicity they answer: Master we would know more of Thee; where dwellest Thou?"

Evidently to Him unto whom all hearts are open, there is nought displeasing in the response, straightforward, while half-appealing. Not only is it met with the ready invitation desired, but with a fulness exceeding the request; for reaching His abiding place, freely are they bidden to enter, and tarry with Him till the close of day.

There are many to-day, following near, or at a distance, Jesus of Nazareth. What if He should turn upon each that calm, penetrating gaze, and the heart-searching question: "What seek ye?" If honest, and unevasive, what the response, rising spontaneously from each?

From a large majority, doubtless: "That I may make sure of the offered gift of salvation, since 'there is none other Name under heaven given among men, whereby we must be saved.'" And truly a motive this which none may forego. Others, if honest, would answer: "I seek temporal, as well as spiritual blessings; for godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Others, still, with yet heavier tax on honesty: "I seek the respectability vested in Christianity; the outward and visible sign, at least, of the life which the world calls honorable."

These, and varied responses would meet the probing question. Would any be as truly pleasing to Him we follow as that embodied in the reply of those early followers: "We seek Thee, Thyself, O Jesus; we follow Thee, that we may draw near, even unto Thine own abode; asking nothing, seeking nothing for self; to know Thee, not as revealed through others, but through closer, living, personal communion and fellowship."

It was this that those yearning hearts of old sought; this

it was which they found, and more; for "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." And from glad and eager hearts full soon we hear the cry proclaiming: "We have found the Messiah, which is the Christ!"

Do we not fail too often to comprehend in all its fulness the eternal human Heart of Him who, taking our nature upon Him, took also its infinite yearnings and tender appeal; fail likewise then to realize the preciousness to Him of a love wholly apart from all self-seeking, apart, even, from the priceless gift of salvation; a love seeking Him, and Him only, yearning to find, and come even unto His dwelling place, and there to tarry and commune with Him alone.

"O God, who hast prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we loving Thee above all things, may obtain Thy promises which exceed all that we can desire; through Jesus Christ our Lord. Amen." L. L. R.

THE CHURCH AS THE INTERPRETER OF HOLY WRIT.

THE contention that "an infallible Bible requires an infallible interpreter"—whether that interpreter be made the Bishop of Rome, Church Councils, or the Church as a whole—is apt to be met by a denial of the basal proposition, rather than by a contention as to where that interpreter is to be found. Those who stand for the unqualified right of private judgment in the interpretation of the Bible are apt to regard it as the easiest and safest way out of a difficulty to deny that "an infallible Bible requires an infallible interpreter."

But if we look at the matter without prejudice, can this be denied? Is not the Bible to us practically what it means? Is not the strength of a chain the strength of its weakest link? And can any diviner warrant attach to the Bible, as a practical matter, than attaches to our interpretation thereof? Is not the Romanist perfectly right when he asks, What is the use of a Bible of whose meaning we cannot be sure? And as a matter of fact, the stoutest Protestant does not actually attach the idea of divine inspiration and hence of infallibility to the interpretation which he individually puts upon the Bible. How often one who differs with a Protestant in his interpretation of some passage in the Bible, meets with the response, You do not believe what the Bible teaches! The believer in unqualified private judgment does not object so much to infallibility *per se* as to its location.

Suppose, then, we admit that, for all practical purposes, an infallible Bible demands an infallible interpreter; what follows? Who is to do the interpreting? Is it the Bishop of Rome? Is it the Fathers? Is it the Councils? Is it the individual, or the Church as a whole?

To arrive at any satisfactory answer to these questions, we must ask, What is the Bible, and What is the Church?

Strictly speaking, there can be no such thing as an inspired book. It is persons that are inspired—hearts, minds, wills, in a word, *Life*—not things. The Bible is both literature and history, but literature and history of a certain kind. As literature, it is the expression of life. We must do for the Bible what Taine did for English literature—get at the man behind the document. The Bible is also history. Of history in general it has been said that it is "philosophy teaching by example." But history in general is of life on a certain plane below the spiritual. The Bible is the expression and the history of a life that began with the unfallen innocence of childhood and grew, under divine influences, during many centuries, into that life of conscious fellowship with God, friendship with God, sonship to God, sympathetic and intelligent appreciation of God's plans and methods; and also that fellowship of man with man on the high plane of doing the will of God, which we call the kingdom of God. As Lanier puts it: "The Bible is the record and revelation of the whole possible experience of the human race, from the time man became a *living soul* in Adam until he became an *ascended spirit* in the man Christ Jesus." (*Kinship of God and Man*, Vol. I., page 3.)

What, next, is the Church? The Church, from the days of Abraham on, is that fellowship in which was developed the life whose record is given in the Bible. Abraham and his descendants stood in a relation toward God in which no other people did. They were the called of God, and conscious of the rela-

tion, conscious of a part to play in God's great world plan. Their knowledge and consciousness did not rise to the full height, and their relation of fellowship with one another was based largely on the kinship of flesh; but there was a germ in the Old Testament *Ecclesia* which, in the New Testament Life becomes the Kingdom of God, through the power of the Pentecostal gift of the Holy Spirit. That life, in a word, whose record is given in the Bible, was *lived* in the Church, the Fellowship of the Called.

Particularly helpful is it to trace the gradual development of that life within the limits of the New Testament. Not all at once was the full faith reached, or the fulness of life. There are three distinct stages which have left their marks on the literature of the life. The first stage is represented by St. Peter's sermon on Pentecost and the life of his converts. The Christ of that sermon and the life of the brotherhood growing out of faith in that Christ, are not the Christ (the Christ of St. Paul) and the life of the next stage of the Church's growth in which Jewish Christians and Gentile Christians lived side by side; and the third stage is that of the Christ of St. John and the divine-human life in which distinction of race is lost. It is obvious that the growing life of the Church and the literature of that life are so inter-related that the full understanding of one without the other is well nigh impossible.

One other important fact should be noted. It is customary to say that the Church was before the Bible. But to this should be added that the Church was not before the Word of God, but was brought into being by the Word, which must, accordingly, be distinguished from the Bible as a whole. Take, for example, the sermon preached on Pentecost by St. Peter. Three thousand were converted to the faith in Jesus the Christ. True, not a line of the New Testament had been written—so far as we know. But what developed the life in those three thousand? Was it not the truth spoken by the apostle? As in the case of Cornelius, "The Holy Ghost fell on them that heard the Word." The same thing is true of those who constituted the Church up to that time—those on whom the Spirit came on Pentecost. As St. James tells us, we are "begotten by the word of truth." And it is plain that the phrase "word of the Lord," employed in I. St. Peter i. 25, does not mean every word in the Bible, or in the New Testament, or in the Gospels, but the good tidings proclaimed by our Lord Jesus Christ. Thus the real thing to be aimed at in the interpretation of the Bible, is the ascertainment of that truth in the Bible which is the seed of spiritual, eternal life, with a view to the continued reproduction of the Christ life in the Church. There is spiritual seed of spiritual life; that seed, or truth, is in the Bible and that life is in the Church.

If we have been right so far in our analysis, the relation of the Church to the Bible should begin to emerge, so far as interpretation goes. To say that the Church is the interpreter of the Bible is only to say that the life that is recorded in the Bible cannot be understood except by those in whom is that life. The authority of the Church is most real because most vital.

And this means the whole Church. No individual interpretation of the Bible is infallible, whether that individual be Pope or Protestant, for the simple reason that no individual can compress into himself the total experience of the Church Catholic. The consciousness of the Church might find expression, indeed, in Pope, or Council, or individual, but its validity must be broad based on the complete life of the Church, as an experience divinely guided and interpreted—an interpretation which is the result of the Holy Spirit in human experience. Not but that the individual, like Athanasius, may be, for the time being, in a minority; but he will be vindicated by time and endorsed by his fellow-Christians.

And we must take the term "whole Church" in its widest meaning, as including both space and time. The *unity* of the Church is essential to the richest mining of the gold of truth in the Holy Scriptures. And the continued study of life's changing phenomena in the light of the Bible, as well as of the Bible in the presence of the new facts constantly being brought to light in scientific knowledge and in the developing life of nations, is a corollary of the mutual interdependence of life and truth. As a conspicuous instance of this, take the scientific studies of our day along the line of evolution in general, and biology in particular. Who does not see truths in the Bible of the gradualness of revelation not noticed before? And who

fails to note the deeper meanings of the word for spiritual life, and the richer meanings of the kingdom of God resulting from the waning of its political and the increased emphasis put upon its biological character, as a kingdom of life? Or, note the renewed study of the kingdom of God in connection with sociological questions. The doctrine of the Church as the interpreter of the Bible is far from landing us in the blind following of tradition which is bound, as our Lord said, to "make the word of God of none effect." Without at all doing violence to what God's Spirit has taught His Church to see in times past, this understanding of the matter puts upon the Church the task of studying the signs of the times, under the guidance of the Spirit of Truth. And here it may be briefly suggested that when the Church and the Bible are brought into their true mutual relations through the mediation of the common term "life," the "Higher Criticism" is no longer a bugbear to an hysterical pseudo-faith, nor the instrument of rationalism, but one of the means of bringing into closer relations the documents and the life, on which all true interpretation depends.

* * * * *

And finally, from this point of view, the individual interpreter of the Bible can neither be suppressed, as by Rome, nor enthroned as a little Pope, as by Protestantism—in or out of the Church. The individual must not be suppressed, because the individual is part of the whole. His thought and experience are contributions towards the authority and worth of the corporate experience. If his contribution be worthless, the whole cannot be worth any more. On the other hand, the individual cannot be erected into a Pope, because unless he recognize the authority of the Church as a whole, the very ground is taken out from under his own feet. If all authority of the Church be denied; if the corporate experience of God's chosen and Spirit-guided people be worth nothing; the experience of any one man is worth that much less. In all life and not only in Church life, individualism needs to be baptized into individuality, the authority of the individual being balanced by the authority of the whole. Emerson's essay on "Self-Reliance" needs the corrective of Whitman's thought:

"One's self I sing, a simple, separate person;

Yet utter the word 'democratic' the word 'en masse.'"

The single leaf on an oak tree must neither be mechanically forced into conformity with an iron mold that crushes individuality, nor use its God-given duty of differing from other leaves by varying from the general norm of an oak leaf. And so, we must find a reconciliation for these two thoughts: that the Church must ever guard the essential truth, resembling the householder who brings out of his treasure "things old," and also bring to men the "new" truth which is the specific need of the age; and for this latter, as well as for the whole life and authority of the Church, the individual is under bonds both to be true to his heritage from the past and also to make his own contribution to the Church's expanding thought and life, which shall enable those who come after us to enter upon an inheritance of life that is richer for our having lived, and help on the coming of the time when the "whole earth shall be full of the knowledge of the Lord as the waters cover the sea."

C. B. WILMER.

ANSWERS TO CORRESPONDENTS.

SAMUEL.—The new English Hymnal has only just been published in the musical edition. We are unable to give you the price at the present time, as the American agents have not yet received stock. There will undoubtedly be an edition at about \$1.00. The Young Churchman Company will be able to supply it in a very short time.

ALL THE simplest, most living, and most genuine Christians of our own time are such as rest their souls, day by day, on this confidence and promise of accruing power, and make themselves responsible, not for what they have in some inherent ability, but for what they can have in their times of stress and peril, and in the continual raising of their own personal quantity and power. Instead of gathering in their souls timorously beforehand upon the little sufficiency they find in possession, they look upon the great world God has made, and all the greater world of the Saviour's kingdom in it, as being friendly and tributary, ready to pour in help, minister light, and strengthen them to victory, just according to their faith. And so they grow in courage, confidence, personal volume, efficiency of every kind, and instead of slinking into their graves out of impotent lives, they lie down in the honors of heroes.—*Horace Bushnell.*

BE WILLING to live by believing, and neither think nor desire to live in any other way.—*Thomas C. Upham.*

HURTFUL THINGS.

THOSE regarded by law as having come to the years of discretion, are too seldom conscious of the fact that there is rather more truth than poetry in the popular quotation: "Men are but children of a larger growth."

The compilers of our Prayer Book knew this, and so we send up the petition: "Keep us from all hurtful things."

Children are kept by their elders from fire, and water, and other dangers recognized as such by the wisdom of grown-ups; but the latter need to pray to a higher Wisdom that they, themselves, may be preserved from greater dangers still. One of the most hurtful of all hurtful things for men and women is the lack of safety-giving cowardice. They are too brave in what they take to be their own strength. They do not reflect that human ignorance of human weakness is Satan's most effective weapon. With both men and women this ignorance too often betrays itself in the confidence that they, themselves, may touch pitch without the least danger of defilement. When a notorious infidel lecturer, roaming like Satan up and down the land, used to have his lectures reported in the more audacious of the daily papers, there were only too many good people who, though they would not for anything set a bad example by letting themselves be seen at these lectures, would read the reports and laugh over them, to let duller people see that they could appreciate what was described as their wit. One good woman was so confident that nothing that the lecturer could say would shake her strong faith that once, when far away from home, she let herself be persuaded by a boarding-house acquaintance to attend one of his lectures, and—well, some years later on, that boarding-house acquaintance used to tell the story with a sneering laugh, that the lady he had escorted to the lecture that night had now (so he had heard from good authority), given up both Church and Bible.

And so with the theatre. We all know that now, as in the time of those *Mysteries* and *Moralities* from which our long-ago forefathers received religious or ethical instruction, there are scores of plays no more harmful than the acted charade of the boarding school merry-making; but there are other plays more defiling to listeners and spectators than is pitch to him who touches it. It is only childish self-confidence that induces grown-ups to quote, in connection with such indecencies, the Scriptural text: "To the pure all things are pure." The meaning of this text is so easily tampered with that we may take it that Satan quotes it oftener than any other.

And so with that childish as well as hurtful thing that grown-ups of the softer sex too often decline to put away, the love of parade. This is hurtful to the Christian character of wealthy women, inasmuch it blinds them to the peril in which they are placing the souls of those women who have not their abundance. It is owing to this that so often there is only the width of a counter between a fifty-dollar hat and a bow of hair ribbon that is palpably three-quarters cotton; between an imported mantilla of the costliest silk and a faded, home-made shirtwaist. At honest wages, the girl behind the counter can keep herself decent in appearance: if she leaves the counter for the street she, too, could make a display. It is well enough to say that poor girls should not indulge in feelings of envy, but it is better for rich women to fall on their knees and pray for the putting away of all hurtful things, one of those things being the love of show which, imprudently indulged in by themselves, causes their poorer sisters to offend.

C. M.

WOODS AND HILLS.

Ye sheltering hills!

Where found our Lord His peace?

Ye lovely woods!

Where found He calm of soul and strength of heart?

Ah, ye know well! In thee alone, apart!

From burning shame,

In prayer He found release,

In solitudes.

Ye sheltering hills!

Where found our Lord His peace?

Ye mountains high!

Where got He comfort in those ages past,

When world woe hung like dark clouds overcast?

Ye woods! Ye hills!

In thee He found release,

With God close by.

R. C. ERSKINE.

USE THE opportunities you have. God will never ask you what you have done with those you never had.—*Alex. M. Hadden.*

THE GLADSTONE MEMORIAL UNVEILED

The Bishop of St. Asaph Officiating

FATHER MATURIN CHANGED IN APPEARANCE

The Archbishop of Canterbury Makes a Stirring Speech

The Living Church News Bureau
London, Feast of the Name of Jesus, 1906

ON Saturday week the Bishop of St. Asaph unveiled in Hawarden parish church (S. Deinio's) the notable monument erected by Mr. H. N. Gladstone, of Benton, as a memorial to his parents, Mr. and Mrs. W. E. Gladstone, the late illustrious occupants of Hawarden Castle. The memorial, which is placed in a chapel especially prepared for the purpose, takes the impressive antique form of an "altar tomb" with recumbent effigies of the deceased statesman and his wife, and is the work of Sir William Richmond, R.A. The sculptor has, however, introduced into the design certain individual features, the most striking of which is a large crucifix between the two effigies. (Prominent amongst the exhibits of sculpture in this year's Academy was the model for this memorial.) There were present at the dedication service, in addition to the large gathering of parishioners, numerous members and friends of the Gladstone family, who occupied seats in the choir stalls. The choristers and clergy, attended by the churchwardens, together with Mr. H. N. Gladstone, with the Lord Bishop, headed by the cross which was given to the church in memory of Archbishop Benson, proceeded at once to the memorial chapel, where they formed a circle round the monument. On the altar of the chapel was a crucifix of copper and brass, which was given by Lord Rosebery to Mrs. Drew (*née* one of the Misses Gladstone) twenty years ago. After the unveiling ceremony, one of Mr. Gladstone's favorite hymns, "Rock of Ages," and which he translated into Latin in 1848, was sung, followed by the Lesser Litany, and then Mr. H. N. Gladstone committed the memorial to the custody of the parish authorities, saying: "My Lord Bishop, I desire to commit to the keeping of the rector and churchwardens of this church, where my beloved parents worshipped together for fifty-nine years, this memorial to them both, to be a sacred possession of the parish church of Hawarden forever." The rector (Canon Drew) then in fitting terms accepted the gift for himself and the churchwardens, and also on behalf of the parishioners. The Bishop, after reciting a few verses from Ecclesiasticus xlv., offered prayers of thanksgiving for the example of such lives as those of Mr. and Mrs. Gladstone. Mr. Gladstone's most favorite hymn, "Praise to the Holiest in the height," was then sung, and the Benediction, pronounced by the Bishop, concluded the service. Sir William Richmond afterwards conducted the members of the Gladstone family round the monument, pointing out its inscriptions and explaining its emblematic features. The Primate was unable to fulfil his engagement to preach at Hawarden on the following Sunday. His place was taken by the Bishop of Stepney, who had arranged to preach in the evening, and Prebendary Ottley, vicar of the Church of the Annunciation, London, a former assistant curate of Hawarden, was the preacher at Evensong.

The *Times* states that the S. P. G. has received a generous gift of nineteen \$1,000 bonds of various United States railways. The donor desires to remain anonymous, but he has requested that his gift be devoted to the fund which is being raised by the Society for the extension of Church work in Western Canada, in view of the large immigration of our colonists to that region.

Cheshunt College, founded by one of the most noted of female heresiarchs, Selina, Countess of Huntingdon, has now passed into the possession of Churchmen. The nominal buyer of the property, which was put up for sale at auction, was Canon Fox Lambert, vicar of Cheshunt, the purchase price being £10,000. The *Guardian* states that it is proposed to make it a training college for clergy, especially for the dioceses of St. Alban's, London, and Southwark. The same Church newspaper gives the following interesting account of Lady Huntingdon and her schismatical and sectarian foundation:

"The transfer of Cheshunt College closes the most recent chapter in the history of that singular sect, the Countess of Huntingdon's Connection. Born in 1707, a first cousin to the crazy Earl Ferrers (who was subsequently hanged for the murder of his steward) and left a widow in 1746 with a considerable property at her disposal, she early threw herself into the movement associated with the names of Wesley and Whitefield, and seems at first to have thought it possible to endow a preaching body within the Church, with herself as

its head, by conferring scarves upon Whitefield and others as her own personal chaplains. This course she pursued from 1748 to 1779, when a Consistorial Court forbade her preachers from holding services as Church clergy in the Pantheon. The Countess retorted in 1781 by claiming the benefit of the Toleration Act, and thus formally went into schism. Her true opinions appeared in her subsequent denunciation of Churchmen as 'miserable prisoners at best,' while her language to Protestant sects other than her own was not more complimentary.

"She had previously, however, in 1768, converted an old mansion at Trevecca, near Talgarth, in Brecknockshire, into a theological seminary for the training of her ministers, which she maintained under her own autocratic supervision until her death in 1791. She provided the students with clothing of a given fashion, as well as with food and lodging. They were required to wear gown, cassock, and bands, and their very handkerchiefs were marked with the name of the College, 'so minutely,' says one of her many indiscriminate eulogists, 'did the Countess descend to the details of their personal convenience.' In 1771, disapproving of an utterance of Wesley, she required her students and professors to abjure his doctrine, and Fletcher, the principal of the college, resigned rather than bow to her imperious will.

"In 1791, a year after the death of Lady Huntingdon, the college was removed to Cheshunt, where it has remained until now. The body to which it nominally belonged still holds a large sum of money and several chapels, and other buildings in trust for the propagation of its peculiar tenets; but it is practically merged in the Congregational body, though a recent issue of the *Free Church Year Book* notes that 'the college is not exclusively denominational.' Originally a country mansion of the Queen Anne type, it has been greatly altered and enlarged from time to time, and now figures before the world as a specimen of Victorian Gothic, with a spire which is something of a landmark. It contains a fine octagonal library, lecture-rooms, and accommodations for about forty students, while the grounds are about fifteen acres in extent."

The Protestant Dissenting *British Weekly* has recently contained a sympathetic notice of one who was formerly one of the best known of Anglican pulpit orators, but who since his regrettable defection from the Church has, I dare say, passed entirely out of the sight of most Anglican Catholics. I mean him who was so long and lovingly known to us as Father Maturin. According to the *British Weekly*, he has of late been preaching in London on Sunday evenings at the Romanist Chapel in Spanish Place:

"He is now a good deal changed in appearance, looks older, and suffers from a constant cough. The recent death of his brother [the Rev. Frank Maturin, assistant curate of St. Barnabas', Pimlico] was a heavy grief to him. The sermon on Sunday was short—for him—but it showed no diminution of oratorical power. His pulpit eloquence, so swift, strong, and daring, seems a perfect illustration of the text, 'They shall mount up with wings as eagles.' There were sorrowful passages, as when he spoke of the joys and helps of youth which may become actual hindrances in old age. He instanced the strong, keen air of the North, to the young, bracing and invigorating, but deadly to the weak lungs of the sick man in late life."

A week ago last night the Government "Education" Bill was read a third time in the House of Commons by a majority of 192, and then was removed to the House of Lords. The second reading debate began there on Wednesday afternoon, and ended on Friday by the dinner hour, with a sitting on that day of some eight hours. The Peers eventually decided that out of respect to the other House they ought to agree to a second reading rather than to either reject the Bill or adjourn the debate until October; but the Leader of the Opposition (the Marquis of Lansdowne) distinctly stated that in giving the second reading their Lordships could not "think of this Bill passing the Lords in the shape in which it now stands." Thus this is the situation: the Bill has been read a second time in the Lords, but merely *pro forma*; the Peers seriously intend after the Recess, in committee, to subject the Bill to a drastic revision. It was "a fine spectacle of a House," says the Parliamentary correspondent of the *Standard* in his word-picture of the first day's Second Reading debate. Between three and four hundred Peers were present, the Bishops (about twenty in number) looking like "a white-winged flock of worthiness which had settled to the right of the Woolsack." The Minister of Education (Mr. Birrell) sat on the steps of the Throne with his head (according to the *Daily Chronicle*) in his hands, "and listened for some hours with a rather disconsolate air to the speeches." The Earl of Crewe spoke for nearly two hours in moving the Second Reading, his detailed examination and advocacy of the Bill proving rather wearisome to the House. The attack on the Bill was opened by the Marquis of Londonderry, who said, significantly, "In the autumn your Lordships will have the opportunity of amending the Bill, and I hope you will

take full advantage of your opportunity." The Primate's speech seems by general consensus of opinion to have been the most notable one of the whole debate. The *Standard's* correspondent says:

"It was the best speech I have ever heard him deliver, and I have heard him quite a hundred times. He spoke with a lofty dignity quite independent of any oratory. . . . There was dignity in his figure and dignity in his speech. He was not the politician engaged in polemic contest. He was head of the Church, urging vigorously, but without declamation, the necessity of religious instruction, and showing how this Bill gave opportunity to local education authorities to avoid the most important part of education."

Here is another impression of the speech, that of the *Daily Chronicle's* correspondent:

"In form it was perhaps the best the House has heard Archbishop Davidson make. The style was more compact than usual; the outlook a little broader. There was much questionable history in it, and the concluding sentences, which assumed that the Bill 'must' not become law in its present form, were not without a touch of ecclesiastical arrogance."

His Most Rev. Lordship's speech was about an hour and a half long. The Duke of Norfolk, representing the Romanist Dissenting body, agreed with the Church party that they would take a firm line in committee, and he thanked God that they would be supported "by all who cared for religious freedom and the religious well-being of this country as a whole." The Bishop of St. Asaph complained that the Bill treated religion as "a negligible quantity." It seemed to him that the cause of education was "being used as a screen behind which an ugly blow could be dealt at the Church of England." The Marquis of Salisbury condemned the Bill. A weak note of compromise was struck by the Bishop of Ripon. In his opinion, they should, during the Recess, try to "see something on the platform of their common Christianity on which they could unite." The Bishop of London made an effective point when he said that what he pleaded for was the free teaching of the Bible, "but not the Bible edited by the County Councils." Lord Halifax described Undenominationalism, which it was the object of the Bill to substitute for definite Christian teaching, as practical "Unitarianism." The Bishop of Hereford supported the Bill, although he would like to see certain amendments. The Bishop of Birmingham was afraid, "not of the Mephistophelic teacher who would diabolically teach the children positive error—he would be rather a harper—but that the religious instruction would become weaker and weaker and washier and washier." The debate was wound up on behalf of the Opposition and the Government respectively by Lord Lansdowne and Lord Ripon.

I propose to give in my next letter some extracts from the August number of *Pax*, the quarterly publication of the Benedictine Community of Painsthorpe, regarding the Community's return to Caldey Island as a permanent home. J. G. HALL.

SHIPWRECK.

If we go under now—
Ah well, I wonder
Where shall we be to-night
If we go under?
Is there a sleep awhile
Ere the awaking?
Will it grow slowly light,
Like morning breaking,
Drifting in golden clouds,
Glowing in glory,
Till we join hands with the
Angels of story?
Or will it darken and—
Ah, well, I wonder
Where shall we be the night
When we go under?

L. TUCKER.

It is a tremendous moment when first one is called upon to join the great army of those who suffer. That vast world of love and pain opens suddenly to admit us one by one within its fortress. We are afraid to enter into the land, yet you will, I know, feel how high is the call. It is as a trumpet speaking to us, that cries aloud, "It is your turn—endure." Play your part. As they endured before you, so now, close up the ranks—be patient and strong as they were. Since Christ, this world of pain is no accident untoward or sinister, but a lawful department of life, with experiences, interests, adventures, hopes, delights, secrets of its own. These are all thrown open to us as we pass within the gates—things that we could never learn or know or see, so long as we were well. God help you to walk through this world now opened to you, as through a kingdom, royal, and wide and glorious.—*Henry Scott Holland.*

THE SEAMEN'S INSTITUTE, NEW YORK

Progress in Raising Funds

TAKING CARE OF MONEY FOR SAILORS

The Living Church News Bureau
New York, August 20 1906

THE Seamen's Church Institute of New York, which until this year was known as the Church Missionary Society for Seamen, is making excellent progress in the raising of funds for its proposed building. Five hundred and fifty thousand dollars are required for plot and building, and the Institute itself had \$50,000 available for the purpose. So that a clear half million has to be raised. Up to May 1st a little over \$100,000 had been subscribed and since that date the subscriptions have almost doubled so that there is now in sight about \$200,000. It is believed that six persons will be found who will give \$25,000 each. Two of these have already been heard from. Mr. J. Pierpont Morgan is one, and the other is anonymous. Other large individual gifts include \$10,000 each from Messrs. Andrew Carnegie and Frederick W. Vanderbilt, and \$5,000 each from Mr. Edmund L. Baylies and Mrs. Nathalie E. Baylies. Mr. Baylies, by the way, is chairman of the Building Committee.

The Institute is asking for this large sum in order that it may have adequate quarters to carry on the important work which it now is prosecuting under difficulties. It had been planned to erect a structure eight stories in height, but it has been recently determined that ten stories must be built in order to provide a sufficient number of rooms for the accommodation of sailors. As originally talked of, 265 men could be accommodated, but the new plan will provide for at least 400. The architects' plans of the Institute building have not been drawn, but it is hoped to begin building in May of next year and to complete it by May, 1908. Pending the completion of this new building the work is to be carried on as at present at Whitehall and State Streets, down near the Battery. These quarters are very constricted, but the work prospers and new features are being added to it.

One of the most important sides of the Institute's work is the caring for sailors' money. In the month of July the Institute handled \$11,296 of such moneys, for safe keeping and for transmission; \$5,503 was sent abroad at the request of the sailor owners, to their homes. The sailor, it has been noted, is improvident and does not save money unless the way to do so is made easy and plain to him. Men on shore are in danger of being robbed by unscrupulous boarding house keepers and shipping masters and from this the Institute protects them. About 150 men are shipped by its shipping department every month, and for others employment is secured on the docks. A number of steamship lines regularly secure their men through the Institute's agency, and the number is constantly growing larger.

Another phase of the work, most important to the sailor, is the providing of a place where he can receive his mail and have his baggage cared for. Sailors on shore are practically homeless and they seldom have a place where their bags can be cared for except it be in some saloon or dive. The Institute has a large storage room where the bags are checked and cared for until the owners are again ready to go to sea. Mail is held until called for, or forwarded on request, and the headquarters are made, so far as limited facilities will permit, a pleasant lounging place for the men when on shore. Reading and game rooms are much patronized. All these features are capable of great enlargement when the new building is secured.

The Institute's yacht *Sentinel* proves of great value. It is licensed to carry fifty men, but is too small for its work, part of which is to take men from the headquarters of the Institute to the floating church at the foot of Market Street on the East River. Two such trips are made every Sunday and attendance at the services is growing. There is this summer a congregation averaging from 85 to 100.

There is also a hospital work to care for sailors who are injured or become ill. And two visitors are employed to look after sick sailors in any part of the city.

THE FOLLOWING beautiful prayer was written by the late Rev. Joseph W. McIlwain and used by him in family devotion:

O God, who by the grace of the Holy Ghost hast poured the gift of love into the hearts of Thy faithful people; grant unto Thy servants, the absent members of this family for whom we implore Thy mercy, health of body and of soul; that they may love Thee with all their strength, and with perfect affection fulfil Thy pleasure, through Jesus Christ, our Lord. Amen.

HISTORICAL NOTES ON THE CHURCH IN SCOTLAND.—III.

BY THE REV. JOHN FLETCHER,

Rector of Barton and Glanford, Diocese of Niagara.

KENTIGERN AND HIS WORK.

IN a former paper we saw that the three great missionaries in the early history of Scotland were Ninian, Kentigern, and Columba, and we briefly considered the history and work of Ninian. Our subject in this paper is "Kentigern and his work."

In the confusion and disorder which followed upon the withdrawal of the Roman troops from Britain the Church which Ninian had founded suffered greatly, in fact it was well nigh destroyed. But God raised up a champion to replace the standard of the Cross where it had been torn down. That champion was St. Kentigern, the Apostle of Strathclyde or Cumbria. "The persevering labors of St. Kentigern," says Dr. William Lindsay Alexander, "deserve also to be recorded as among historical facts belonging to the early history of the Church of Scotland." The biographer of Kentigern was Jocelyn of Furness, who wrote about the year 1180 but professed to draw his information from earlier authorities and especially from a document written in the Irish language. Jocelyn, like Aelred, is in many respects an untrustworthy historian, credulous, uncritical, and writing long after the events he described had taken place. Taking, however, the statements which are generally accepted by historians as true, we have the following facts.

Kentigern (c. 516-603) popularly known by the pet name, St. Mungo—a name meaning either "dearest friend," or "dear and lovable"—was the Apostle of Strathclyde or Cumbria and the restorer of Christianity to the inhabitants of that country. According to Jocelyn he was "the son of the daughter of a certain King, most pagan in his creed, who ruled in the northern parts of Britannia." Little is known about his early education. He was consecrated by an Irish Bishop. He established a monastery at Cathures and called his Cathedral seat Glasgu, which means, "the dear family," and the city Cathures is now called Glasgow. A new king arose who was bitterly opposed to him and he fled into South Wales, where for a time he was the guest of St. David, the patron saint of Wales. During his stay in Wales he founded the monastery of Llanelwy. Before leaving Llanelwy he founded a diocese and consecrated his friend and disciple Asaph the first Bishop. This was the beginning of the diocese of St. Asaph. On the death of his persecutor he returned to Strathclyde, remaining for some time at a place called Hoddam, but finally he settled once more in Glasgow and died there probably in the year 603. It was after his return to Glasgow that the celebrated meeting took place between the two great saints—Bishop Kentigern, "The Apostle of Strathclyde," and Presbyter Columba, to whom is given by common consent the title of "The Apostle of Scotland." "Passing over many marvellous incidents related by Jocelyn," writes the Rev. Dr. Maclear, "we come to one, which may be considered historical, and which is of especial interest—the meeting of Kentigern with Columba. It appears that during the reign of Rederech" (the good king who brought Kentigern back from exile), "there had been friendly intercourse between the disciples of the two saints, and not a few of the brethren of Iona had made their way to Strathclyde. Kentigern would seem to have returned to Glasgow about A. D. 582, and soon after, A. D. 584, Columba was pushing forward his missionary operations about the river Tay. He would thus be at no great distance from the borders of the Kingdom of Cumbria, and we learn from Jocelyn that he had often desired to meet the 'Apostle of Strathclyde.' Accordingly, when the time came, St. Columba went forth and a numerous array of his disciples and others who desired to look upon the face of so eminent a man. When he drew near the place, called Mellindonor, where the saint abode at this time, he divided all his people into three bands, and sent forward a message to the prelate to tell him of his arrival and of those with him. Kentigern rejoiced when he heard that he was nigh, and he likewise marshalled his spiritual host to meet him. First in the procession advanced the juniors; then those more advanced in years; thirdly, with himself, walked those well stricken in age, white and hoary and of venerable appearance. And all sang, *'In the ways of the Lord, how great is the glory of the Lord,'* and again they answered, *'The way of the just is made straight, and the path of the saints prepared.'* The choir of St. Columba sang, *'The saints shall go from strength; the God of gods shall appear in Sion. Alleluia.'* Then the two saints met, and mutually embraced and kissed each other, and,

in the words of the biographer, 'having first filled themselves with the spiritual banquet of divine words, they after that refreshed themselves with bodily food.' Then they exchanged crosses, and we are told that at the commencement of the fifteenth century, Columba's cross, doubly blessed in the sanctity of the giver and receiver, was to be seen in the reliquary at Ripon in a precious jewelled shrine."

There are churches in Dumfries, Perthshire, Lanark, and other places, dedicated under the name St. Mungo, by which name Kentigern was generally known in Scotland. In his journey south, when he fled to Wales, he is said to have preached the Gospel in the district around Carlisle, and there are in existence now no less than nine churches in that neighborhood that were dedicated under his name.

In the bloodshed and violence of the turbulent period that followed, an almost impenetrable mist hides the Kingdoms of Britain and Strathclyde from our view. How much of St. Mungo's work was permanent we cannot tell, but the fact that his name has been so widely known and well preserved in Scotland is a proof that his life and work left an indelible impression on the hearts and minds of those among whom he labored.

ON HEIGHTS SERENE.

BY ESTELLE M. HURLL.

IN the pretty phraseology of certain foreign courts, the princes' of the blood royal are designated by the title of Serene Highness. They appear to dwell in an upper realm, where none of the affairs of common life disturb the serenity of the atmosphere. Like the gods of classic mythology, they breathe the air of Olympian heights in calm superiority to earthly turmoil.

To ordinary mortals, torn with the conflict of human passions, it is a rest and inspiration to contemplate this life of serene highness. Walking on the monotonous level of daily routine, or stumbling among the rocks and thorns of trials and temptations, we lift our eyes with infinite yearning to these lives which are apparently exempt from care.

Yet we, too, if we will, may abide on the heights. We may mount up on wings as eagles, into the serene atmosphere of perfect trust in God. Our royal birthright entitles us to inherit the earth. All things are working together for our good: we need to be careful for nothing. Dwelling in the secret place of the Most High, storm and stress cannot touch us in our inner lives.

Here and there we see someone who has attained unto this ideal. They are the saints of the earth, living in the world, yet not altogether of it. Their faces reflect the perfect serenity of their souls. Petty annoyances do not irritate them; troubles which would crush ordinary mortals seem to raise them to still greater heights.

This superiority does not prevent their sympathizing with others less serene; but their sympathy is the kind which gives courage. Their presence brings light into dark places, while their own faith kindles the faint spark in the weaker spirit into a brighter flame.

It is sometimes said that serenity is a matter of temperament, that it is of no credit to an amiable nature to be good. The serenes can afford to smile at such childish explanations. The secrets of another's heart no man may know. It is through suffering that character is perfected; he that overcometh is the assured soul.

The dweller on the heights is perennially young; the calm, clear atmosphere of serenity is bracing to body and soul alike. Neither the mists of the valley, nor the malaria of the marshes infect this finer air. Life never loses its freshness or its promise.

The secret of happiness lies in ourselves, and is perfectly simple; it is our common mistake to be constantly casting about for some change in outward conditions. To live from day to day, doing the duty next at hand is a plain rule of conduct. Vain regret for the past and foolish foreboding for the morrow, are the clouds which vex our serenity of spirit.

"When I have done my best, I leave the results with God," is the simple creed of Serene Highness. Doing this, perplexities have a mysterious way of unravelling themselves, troubles take to themselves wings, and rich contentment fills the heart.

ONLY HE who flings himself upward, when the pull comes to drag him down, can hope to break the force of temptation.—*Bishop Brent.*

NOTES ON THE EVOLUTION AND LIMITATIONS OF AUTHORITY.

By C. A. HAMILTON, B.D.

AUTHORITY may be defined as a derived right to be or do. However numerous the various kinds of authority, they all have their fountain-head in God. But the stream, so to speak, divides into two branches which empty at points diametrically opposite. To change the figure, an authorized body is like a tree. Ultimately the life of the tree is derived from God, but it is nourished directly from two opposite sources, viz., the leaves above and the roots below. So in the "Body politic," "The powers that be are ordained of God." Their authority, like the tree's life, is derived from above. On the other hand, and no less truly, the authority of a government is derived from the consent of the governed, i.e., from beneath, although this authority, too, is derived ultimately from God. Equilibrium and an ideal state exists when these two sources of authority are properly adjusted each to the other and duly balanced. Otherwise, if the authority of the "Powers that be" is unchecked, the state develops into an unsymmetrical despotism. Or, if the authority of the governed is unduly dominant, the state again is equally deformed by anarchy and license. Thus to-day in the Church we have at one extreme the tyranny of alleged Papal Infallibility, and at the other, the vagaries of private judgment and the irresponsible individualism exhibited by Protestantism run wild. As distinguished from both, the complex authority claimed by the English branch of the Holy Catholic Church represents that balancing and adjusting of the two sources of authority which alone, in Church as in State, can approximate to an ideal stability. At the Reformation her appeal was to Scripture and consentient antiquity. That only was to be held as *de fide* which had been so held, in the words of Vincent de Lerins, *Ubique Semper, et ab omnibus*. This Body of Faith was crystallized in the great Catholic Creeds, in the Canon of Scripture, and in the decrees of the first six General Councils, each of these authorities being checked and verified by the others, and all receiving the final stamp of authority only when they had been submitted to the spiritual apprehension of the Church at large and accepted by it as indeed expressing the mind of Christ.

On the one hand, to begin with the approach from above, the Anglican branch recognizes and maintains that the Church Universal derived its authority directly from Jesus Christ. "All authority," He says (St. Matt. xxviii. 18), "is given unto Me in heaven and in earth." "As My Father hath sent Me even so send I you" (St. John xx. 21). These words constitute the Church's original commission. The Holy Spirit which Christ breathed into the disciples at the time, bound them together in one living organism, the mystical Body of which He is the Head, with the right as such to teach in His Name, and with the assurance that they should be guided into all truth (St. John xvi. 13), and that all things should be brought to their remembrance whatsoever He had said unto them (St. John xiv. 26). Power, too (Acts i. 8), to exercise the right was conferred when they received the special gift of the Holy Spirit at Pentecost (Acts ii. 4), the Confirmation, as it were, of the collective Church, as the previous gift (St. John xx. 22) had constituted its Baptism. On the other hand, every individual member of Christ is also, in his place and degree, a prophet, priest, and king; his body is "A temple of the Holy Ghost"; his eyes enlightened to see the wondrous things out of God's law, his spirit having the right of direct access to the Father. But neither the authority of the Body as a whole, nor of individuals, severally or in combination, may be so exalted and exaggerated as to lord it over God's heritage. Each must be harmonized with, and duly subordinated to, the other. The stamp of approval (Acts vi. 3) must come from below; the official sanction from above (Acts vi. 6). Again it is admitted and asserted that the authority of the Bible is derived from the Church—"The Church of the living God, the pillar and ground of the truth" (I. Tim. iii. 15). But—not alone by legal enactment. The Canon of the New Testament was the gradual and unconscious fulfilment of Christ's promise of guidance by the Holy Spirit. As Westcott says, "Its limits were fixed not by law, but by usage, another name for a divine instinct, a providential inspiration, a function of the Christian Body." In arriving at a decision, each member of the Body was, and is, privileged to bear his own individual testimony, and to apply every available test of experience, reason, and research. Finally, the Anglican communion holds that the authority of

tradition is legitimate only in so far as the authority is derived from Scripture; i.e., in every instance, all claims based on tradition must be in harmony with, or corroborated by, the Bible, lest in any case the Word of God should be made of none effect by the tradition of men. Of the authority claimed for the principle of development, it may be said that while truth is germinal it is also generic. The fruit must always be derived from the seed, and must be of the same kind. There may be expansion, but not contradiction. The concept "Child" may develop into the concept "Man," but there is in the fuller form neither addition nor diminution of members. "The child is father of the man," not of some new genus; e.g., and by way of parenthesis, against the doctrine of Papal Infallibility, as a product of development, the objection may be urged that an infallible voice would be an entirely new kind of phenomenon. There is no adequate source to which it can be referred. There is no seed containing the germ of such a fruit. God does not do things that way. In the physical world certainly there is no infallible monitor. Man is placed in the midst of a multitude of hard facts and left to discover their relation to one another and to adjust himself to them by the exercise of his own perceptive faculties. If it be answered that even admitting Papal Infallibility to be the only instance of the kind, yet certainly as to the true Faith is of such vital importance as to justify its uniqueness, the ready reply is that the "Infallible voice" (*sic*), as a matter of history, failed when man needed it most. When Athanasius stood *contra mundum*, Pope Liberius, instead of setting the world right *ex cathedra*, himself went over to the Arians.

But Papal Infallibility, or any infallible voice for that matter, is not only without warrant in history and contrary to the whole analogy of the natural world, it is also subversive of man's moral constitution. For an infallible voice would be equivalent to demonstration. And if the truths of revelation could be demonstrated, man would have no choice in the matter of accepting or rejecting them. He would cease to be a free moral agent. Genuine development is natural subjective growth by explanation. Spurious development is artificial enlargement by accretion. The individual in the Anglican communion normally develops in relation to Church and Bible much in the same way as in relation to parent and State. To the parent's authority the child's own sense of right at once responds approvingly. This instinctive tribute to authority is the germ of what is afterwards recognized as the "Categorical imperative," the conscience, man's spirit "knowing with" God's Spirit the eternal distinction between right and wrong. So, too, at first, the child accepts all statements of the parent without question, because he feels that the parent knows best. At a later stage, when the child's reason is more fully developed, then, without disrespect and quite properly, he may ask that mere assertions, so far as possible, be verified. As thus he gradually establishes the authority of the parent on a basis of reason more and more consciously right and at the same time learns to limit parental authority (and afterwards civic authority) to its proper sphere, so in relation to Church and Bible he passes through a series of similar readjustments. As a rule, there is at first unquestioning acquiescence. Then follows the reasonable demand that authority be established, so far as may be, by "Test and Testimony." At the outset there is the testimony of his own spiritual apprehension. "The Word of God, quick and powerful," pierces to his inmost being. He feels instinctively its identity with the voice of conscience, and that it must indeed be from God (as it claims to be and as the Church declares it is), because it corresponds so perfectly with his needs and aspirations. Its authority is further strengthened by his knowledge that vast numbers of other men, including some of the greatest and best, have shared his own experience and felt the same correspondence. So, again, with the authority of the Church. On the one hand, he finds that certain of its claims and practices are corroborated by Scripture and by history; and on the other, that certain of its official deductions from, and interpretations of, Scripture (as well as the Scriptures themselves) have been very generally accepted by the great mass of Christian people. This approximation to unanimity and virtually universal consensus of spiritual apprehension is to him satisfactory evidence of the Holy Spirit's guidance. That a General Council had agreed upon a Body of Faith would afford a very strong presumption in its favor; but when the decrees of the Council have been submitted to the spiritual consciousness of Christian people at large, in all parts of the world and for many ages, the presumption practically amounts to certainty. The certainty, however, is of

a sort entirely different from that claimed for Infallibility. It is rather like the conclusions of inductive reasoning. Scientific settlements of to-day may be upset by the new discoveries of to-morrow; but large numbers of observed relations are so well established that our certainty that they are final, while it differs in kind from the certainty arising from demonstration, does not differ in degree, and is in no respect inferior or less confident. Thus the English branch of the Holy Catholic Church, by virtue of her unbroken continuity asserting her authority to be a Witness and Keeper of the Faith "once for all delivered," bases her claim to determine the Faith upon a multitude of concurring witnesses—Primitive Church, Bible, Tradition, Council, Creed, Private Judgment, Personal experience, Biblical criticism, Historical research—witnesses whose testimony fixes some things beyond reasonable question, of other doctrines fixes the What but does not define the How, and concerning still others suspends judgment. Thus she groups her doctrines in a Body of Faith that gradually rises from a foundation of positive dogmas of varying importance up through phases of pious opinion into the realm of matters indifferent; but she does not venture into the airy sphere of iridescent dreams and idle speculations. Her course conforms to the directions given by St. Paul to Timothy: "The things that thou hast heard of me *among many witnesses* the same commit thou to faithful men who shall be able to teach others also" (II. Tim. ii. 2, and I. Cor. xi. 23).

We conclude, then, that there is no one authority single and supreme; and that no authority of any sort is infallible. The only authority that approximates to finality and can reasonably claim the adherence and respect of free moral agents is that which is the *Resultant* of all known authorities, some accordant and some apparently antagonistic. Such an authority in its evolution and limitations, is something like the musical sound produced by the vibrations of one of the strings of a violin. Although the string really vibrates in segments, and although there is absolute agreement between its different parts only at those comparatively infrequent points called nodes, notwithstanding and none the less do all the various and varying antinomies find harmonious expression, and the string as a whole gives forth no uncertain sound. There are sub-tones and super-tones, but one dominant note, one specific definite key!

As there is one Body, and one Spirit, one Lord, one Baptism, one God and Father, so there is also indeed and in truth, one objective Faith, differ as men individually may in their subjective apprehension of it. To occupy the *Viam Mediam* is not to sit down between two stools. There is only one stool, and the one stool stands squarely in the centre!

AN EXPLANATION BY THE BISHOP OF ALBANY.

IN the last sentence on the first page of *A Reassurance*, I wrote this: "It is well to remember that the knowledge of this truth comes neither from ancient myths, nor mediæval traditions, nor modern discoveries, because it is true to-day as when St. Peter made his memorable utterance, that flesh and blood hath not revealed it, but the Father which is in heaven." I recognize now that I ought to have put a comma after "to-day," but I confess that even now it does not seem to me quite reasonable that the words should seem to imply that the memorable utterance of St. Peter was "flesh and blood hath not revealed it." And yet, it has seemed misleading to one of the clearest minds that I know, and therefore, while I am not disposed to change it, but only to call attention to the fact of what it really means, I am disposed to call attention to the more important fact, of which the Bishop of Springfield reminds me, that, putting together our Lord's question and St. Peter's answer, we have really the whole Catholic faith. "Whom do men say that I, the *Son of Man* am?" our Lord asked. "And Simon Peter answered and said, Thou art the Christ, the *Son of the living God*." Then came our Lord's words, "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." The point which I desired to make was that this confession of St. Peter, on which the Church is built, the Creed, really, of the Catholic Church—so far as the Incarnation is involved—has for its origin the direct revelation of God.

W. C. D.

GOD HATH united us so closely with our fellows that they do make as it were, a part of our being, and in comforting them we do most assuredly comfort ourselves.—*Whittier*.

WAGE-EARNING WOMEN.—IV.

BY DOROTHY SHEPHERD.

I AM going to tell a true story of a brave American woman—a story of courage and pluck which characterizes so many of our dear country-women! And the scene of the story is not in our own country at all, but in the far away ancient city of Athens—a strange place indeed, you will admit, for any novel idea to arise.

Miss Florence Stone and her mother were travelling quietly through Europe, in pleasant and educative paths, when a cable message from their banker brought them the disquieting news that their entire fortune was lost—gone without the fraction of a remnant. There was nothing left to carry them back again to their home-land, and the problem of daily bread confronted them, as the accustomed money-drafts ceased to arrive to their credit. Something had to be done immediately, and Miss Stone fell to wondering how the strange land could yield her an income. She was an educated young woman, and first thought of teaching; indeed she began to try to find pupils in music, and later in English, after she discovered that the cultivated Athenians were desirous of having their children learn our language. But money does not abound in the city of Athens. Even where the desire for mental cultivation was strong, there was no ability properly to pay for the benefits received. Miss Stone found that her busy days were not remunerative. In the classic capital of the kingdom of Greece, her emptying pocketbook spoke of the growing gravity of the situation. Her heart rose when she saw the orange-blossomed groves and heard the carollings of the nightingales, then sank again to the ruins of despair as she beheld the wondrous tombs of kings and remembered the Fall of vast Empires!

It was Mrs. Custer, the widow of our famous American general, who first suggested to Miss Stone the idea which is the basis for this brief story of enterprise.

Mrs. Custer chanced to visit Athens, and was introduced by one of her friends to Miss Stone, whose friendship was instrumental in gaining for Mrs. Custer, views of many of the most wonderful relics of the historic past. Miss Stone had lingered in the quaint old city long enough to be familiar with the chief points of interest. She escorted Mrs. Custer about, and described the various scenes with such apt information and ready intelligence, that Mrs. Custer saw the possibility of a career opening for the ambitious girl.

"Why don't you become a professional guide?" Mrs. Custer said. "You have made these ruins real to me, when the guide-book left them cold. You know your classics and you know modern Greek. You have culture, artistic appreciation, atmosphere. American and English visitors would rather employ you than a foreigner, if you gave them the chance. Try it."

So Miss Stone did try it, and won success. A notice in the English hotel, cards to visiting parties, and, above all, the friendly commendation of the students in the great American School of Athens, brought to her all the fees she needed to support the home for her mother and herself, and, incidentally, she gained a wide circle of cultivated friends, who have brought pleasure and peace to their lives. She has conquered the Wolf of Misfortune on the famous Spartan battle-ground, and has proved again that the secret of success in every life is the utilization of surrounding forces, not the striving against them.

Would not her plan yield an income to many another woman who finds herself upon or near some scene of live interest, historical or local? There are such spots in many communities, places where thrilling war stories cluster and throb for the telling, where beautiful scenery lends enchantment to bygone tales of prowess. Could not many a summer-day party of tourists be delightfully entertained by such a guide as Miss Stone proved herself to be? It might easily be worth while to think it out and see if the Athenian plan would not work with equal profit and pleasure on this side of the Atlantic.

IF OUR HEARTS were turned to praise, we should see causes unnumbered, which we had never seen before, for thanking God. Thanksgiving is spoken of as a "sacrifice well pleasing unto God." It is a far higher offering than prayer. When we pray we ask for things which we want; or we tell out our sorrows. We pray, in order to bring down blessings upon ourselves; we praise, because our hearts overflow with love to God, and we must speak it out to Him. It flows out of pure love, and then the love goes back to our hearts, and warms them anew, and revives and quickens them.—*Priscilla Maurice*.

OBJECTIONS TO FOREIGN MISSIONS.

BY THE REV. J. SANDERS REED, D.D.

THE heathen have not yet asked for Christianity. Why send them what they do not want?

Did they want opium, or rum, or gunpowder before they encountered Christians? Did China make application for "the open door"?

The Jews did not want Jesus Christ. The Druids did not send for Him. The Angles did not entreat His presence. The Slavonians were not pressing the missionaries to give them the Gospel. We, sometimes, take the Cross to those levels and corners in Europe and America where men are living in profoundest ignorance of the very existence of the Son of God: do we not?

The heathen do not want all that goes by the name of Christianity, the Christianity, say, of the traders who enslave the natives, or of the tourists who debauch their women. But are you quite sure they do not want the touch that heals and glorifies?

2. But every nation has a religion of its own, which is the outgrowth of its very life, and has been an integral part of its historical development. Why persuade them to adopt an alien religion? Why attempt to interfere with the natural course of ethical and religious development?

What if the early Church had reasoned in this way? Who would have Christianized Gaul? And might not Britain have been cannibalistic to this day?

If the heathen religions are sufficient for those born to them, why did Christ come? And why did He die? Rome had a religion of its own, and every country under heaven was well supplied. Why did He who came forth from the Father order His Church to go out and make disciples of all nations?

The heathen may have religions of their own, but have they all the good they can desire? Has Christianity brought you nothing that might be a boon to them? Progress is not self-evolved. Higher races have ever communicated to the weaker their civilization and the morality of their religion. Would the Saxons, neglected by the Church, have developed the religion that has so enlarged their lives and the circle of their tread? Is it wrong to interfere to inject an elixir into the veins of the dying?

But it is not possible to leave these nations to themselves to develop according to the laws that have hitherto governed their life and growth. Commerce is destroying their religions, and the influence of the white man is subverting the traditional morality of those countries. Have we nothing to put in their place? A garnished, empty house is apt to be retented by unconscionable fiends. A nation without a religion is doomed.

And then, the offer of Christ is not the offer of another religion, but of "the secret of life," of fellowship with the Father, in conscious communion with whom the whole man is lifted to a higher plane and made every whit whole, whatever is good in all nature or ethnic religions at his command, and all their evils barred out.

3. But missionaries make so many mistakes.

It is possible. They are human, and, generally, inexperienced before they begin. But you do not demand the recall of all the generals of the army because one has blundered. Authors do not always make a hit, yet they keep on writing. Ninety-five per cent. of business ventures fail, about thirty a day, yet the world is not going out of business.

4. But it costs so much to get missionary contributions out to the heathen, about "a dollar to send a dollar."

The report of the C. M. S. for 1903 (its one hundred and fourth annual report) showed that, of every pound contributed, 1s., or 5 per cent., had been spent in administration, and a trifle more in the collection of the funds.

According to an American account, the cost of the administration of the great foreign missionary agencies ranges from 4 to 10 per cent., the higher amount being largely due to the cost of collection, publication, deputation work, and other measures for arousing public interest. To put it roughly, "the cost of sending a dollar to foreign missions is the price of a foreign postage stamp."

In the year ending March 31, 1887, over £81,000 was raised and spent for missions by the Free Scotch Church, and the total cost of administering was under £1,200.

In a certain community in Sicily the octroi duty, which brought in £880 annually, cost £720 to levy.

5. But there is so much need at home.

True. But did the Apostles stay in Palestine until they

had converted their fellow-countrymen in Jerusalem? Was there no opportunity for evangelization in Italy that Gregory sent Augustine to Christianize the Angles? Exports are not delayed until there is no demand for goods at home. The brook runs on to the sea even though it never satisfies a thousand homes along its route.

But is there more to do at home than can well be done by existing agencies? Already there is one minister in the United States to every six hundred of the population! Could more be used to advantage? If lawyers were missionaries of the Bar there would not be 30,000 more attorneys in America than there is any legitimate business for. And the twenty women who make application for every teacher wanted might be better employed in Cuba or the Philippines.

Is it not a fact, too, that the more a church does for missions beyond the seas, the more it does for the people at home? Domestic missions are later in point of time than foreign. The man who gives liberally for the evangelization of the heathen can always be depended on for doing more than his share for the elimination of the slums of his own city. It is the people that do not believe in foreign missions who, as a rule, do not believe in the extension of the Church at home.

6. But why should the very pick of our young men go out to Africa, or Timbuctoo? It is a sin to ask them to run such risks from savages and a deadly climate.

Do they run no risks when they take up residence there for commercial purposes? Does a father endeavor to dissuade his son from going into the army because he may be shot? Are there no good Americans in the Philippines? We sacrifice lives and millions to open new markets. Why not to uplift and transfigure a nation, a race, a tribe?

7. But native Christians are little better than they were before the missionary took them in hand.

St. Paul had some converts in Corinth that did not exemplify all the graces of the Spirit. And everybody knows of highly civilized Christians who have not the mind of Christ and do not walk as He walked.

Is it true, however, that no worthy characters have been developed in the mission field? How about Africaner, and Livingstone's Body-Guard, and Kho-Thah-byu—the first Karen convert, and the "Napoleon of Fiji," and Pomare—the king of Tahiti, and Nai Chune—the earliest Siamese disciple, and Asaad Shidiak—the Syrian martyr, and San Quala—once a "wild man" of Burmah, and Ranavalona II., queen of Madagascar, and Crowther the slave, afterward Bishop of the Niger? And how about the Maoris of New Zealand, and the Bagandas on Lake Victoria Nyanza, and the Mauruans of the South Seas, and the thieves of Banza Manteke on the Congo, and the cannibals of Somosomo? And how about England and France and Germany and Scandinavia, and America, and Australia, each and every one in turn rescued from the crimes and cruelties and abominations of heathenism by missionary enterprise?

A long time, too, have we been Christianized, and yet our vices and infamies are so bald and bold that men have wondered how heaven could refrain from our annihilation.

8. But missionaries are unpopular abroad.

Indeed? With whom? With their converts, with the men, the women, the children whom they have redeemed from savagery, degradation, and misery, and who now, well fed, educated and refined, are sitting at the feet of Christ, clothed and in their right mind? If you think that, read the letters of Robert Louis Stevenson, and the testimony of a hundred other men of note.

Lord Salisbury said awhile ago that "at the Foreign Office missionaries are unpopular." Very likely. But James Bryce has testified that their unpopularity in South Africa is due to their efforts to secure decent treatment for the natives. Christianity begets wrath against injustice. And men who are in non-Christian lands for what they can get out of them are quite apt to be resentful against those who set over against their schemes a lofty standard of truth and morals. A thousand pities that Lord Salisbury did not also tell the world of the high estimation in which the opium traffic is held at "the Foreign office"!

9. But missions have accomplished so little.

"Ah! Lord God, doth he not speak parables!" Little? Is that the epithet wherewith to describe the change that has taken place in Madagascar, with its schools, and hospitals, and churches, and Cathedral, its railway and its 150 miles of macadamized road into the interior; or the regeneration of Fiji, the banner country of the world for church-going, nine-tenths of the population attending services every Lord's day, where

family prayer is almost universal, and where only the vices and weaknesses of Christendom annoy?

N.B.—The skeptic is recommended to read the latest Encyclopedia of Missions.

10. The missionary is not needed to-day to save the souls of the heathen. Even intelligent Christians are dismissing the dogma of hell-fire.

Are you quite sure? Does not even science affirm that character is destiny and that retributive consequences are inevitable?

If you prefer to believe that, as the unregenerate heathen have not heaven within them, annihilation possibly awaits them, would it not be humane, to say the least, to extend to them the influences that tend to enrich and enlarge the life that now is? If the other world will take care of itself, how about this world, which, for them, is vitiated by the defects, vices, and superstitions of countless idolatries? If we may not save their souls, can we not pull them out of the fires that rage here, and save them from foot-binding, child-slavery, child-marriage, concubinage, polygamy, polyandry, prostitution, illegitimacy, infanticide, child-widowhood, and the suttee; from cannibalism, head-hunting, the slave traffic, self-mutilation, canonized suicide, cruel ordeals, brutal wars, blood-feuds, and human sacrifices; from the untutored intemperance of savages intoxicated by the white man's liquor, and the shamelessness and miseries of the gambling epidemic; from beggars' guilds and debt and labor slavery; from intellectual torpor, ignorance, self-complacency, arrogance, and the multiplication of painted sepulchres; from tattooing, abominable dances, and neglect of the poor and sick; from pauperism, famines, the despotism of caste, civil tyranny, oppressive taxation, subversion of legal rights, corruption and bribery, massacre and pillage, commercial distrust, deceit and fraud; from quackery, medical maltreatment, and demoniacal arts; and from amulets, charms, dread of evil spirits, soul-hunting, geomancy, demonology, occultism, temple obscenities, immoral cults, the terror of transmigration, serpent worship, hierarchies of titled devils, burial of lunatics, funeral orgies and revolting burial rites? Hell enough the world where these malignant and terrific forces play upon the soul! If missions could not do more than mitigate and lessen these, humanity would be its debtor for everlasting.—*From "A Missions Catechism."*

REMINISCENCES OF EARLY MISSIONARY WORK IN THE FAR WEST.

BY THE REV. H. B. HITCHINGS.

IT was in the summer of 1867 that Bishop Tuttle, then a young and vigorous man, came to Denver, when I was then a missionary of the Church, stopping off because of Indian raids until it should be safe for him to travel on to Salt Lake, Utah being a part of his vast jurisdiction. If my memory serves me right, he tarried with us some three weeks, during which time he exerted an influence of good upon the parish and established a character among the people with whom he came in contact, most of them now gone to their long rest, of a true, earnest, honest Christian gentleman. It was with no small degree of anxiety that we bade him farewell as he started on his long and rough stage-coach journey over plains and mountains to the Mormon city, for the Indians were not yet subdued, and rumors of assault on stage coach and freight trains were reported almost daily.

The Bishop took the risk, braved the danger, and went on to his work, and what a work it was! A vast, almost uninhabited territory confronted him, for the most part entirely without roads and with no established conveyance between mining camps and the widely scattered settlements. Salt Lake, the only town of any size, was under the rigid rule of Brigham Young, and hostile to all teaching other than the Mormon faith. Here the Bishop, in meekness but with marvellous wisdom, gathered together the Gentiles, as those were called not of the Mormon Church, into a parish and established a school for their children. The school soon became so efficient in its thoroughness of teaching that the Mormons were glad to avail themselves of its privileges, and many of their children were in constant attendance.

The Bishop conducted the work of the parish and school with such prudence and discretion as not to arouse the hostility of Brigham Young or the opposition of the Mormon Church, so far as I ever heard. This was no easy thing to do under the circumstances, for the Mormons were exceedingly jealous of all

clergymen and their work, and had managed to make it so hot and uncomfortable for several as to drive them from the field.

The work being well begun in Salt Lake, and having safe hands to entrust it to, the Bishop pushed on to the next largest settlement, Virginia City, a place of but few inhabitants, rude and primitive in all that constitutes comfortable living, as must necessarily be the case in all new settlements. Here, alone in a log cabin, he established himself, where a cat, taking pity upon his loneliness, soon came unbidden to keep him company.

How sad and drear must that first winter have been, away from wife and all congenial companionship. Well do I remember a letter he wrote me in those early days, now by him long since forgotten, perhaps, in which he told of the pleasure he took in the purring songs of pussy as she snuggled in his lap of a long winter evening, trying in her poor but expressive way to cheer him up. Would I had kept the letter and could publish it with this; I am sure it would touch the hearts of all who read it with sympathy for the Bishop and affection for the cat.

In Boise City he found a small frame church, erected two years before by the Rev. St. Michael Falkler. Here he placed his brother-in-law, the Rev. G. D. B. Miller who, with his wife, did a noble work, establishing the first school in southern Idaho.

The population of the territory was too small and too widely scattered to attempt to establish even missions at first, and so the Bishop tramped from mining camp to ranch, and wherever a few could be gathered together, he told the glad tidings of a Saviour's love and exemplified by his own daily life and walk the righteousness and godliness that comes to him who would deal justly, love mercy, and walk humbly with his God. The remembrance of that life still remains and exerts its influence for good in the region where he worked, and now we are asked by his successor in office, Bishop Funsten, to put that influence in a substantial and enduring shape so it may live on, not in memory alone, but in a building which shall become the centre of active Church work in that field where Bishop Tuttle laid such strong and sure foundations, in those early days.

THE GARDEN OF THE LORD.

Through the dark night, and o'er a desert drear,
Thy people go,
Searching the shadows with sick hearts of fear
For lurking foe;
Though in the vanguard gleams Thy Mighty Sword,
Claiming the desert as Thy Garden, Lord!

Awed by the terrors of the unknown land—
And low'ring cloud,
Sunk in the pitfalls of the treach'rous sand,
We cry aloud;
Blind to the outstretch'd Hand Thou would'st accord
Pilgrims who stumble in Thy Garden, Lord!

Then, when the vigil's past, and dawns the day,
'Neath brazen sun,
Faint and discouraged, we would fain delay—
The goal unwon;
Doubting Thee still, who spread'st Thy Wings abroad,
Making sweet shelter in Thy Garden, Lord!

Thirsting, the mirage mocks our hopeful haste,
And dull despair
Gives to our aching vision barren waste;
Yet Thou-art there!
Living the Springs Thy Pity would afford—
Thou, too, hast thirsted in Thy Garden, Lord!

Light in the gloaming, Thou, and noon-day shade,
Unwearied Guide;
Surety and shield, when faith and courage fade,
Thou would'st abide;
Fountain sufficient were Thy Grace outpour'd—
Teach us to find Thee in Thy Garden, Lord!

ANNIE Q. CARTER.

Do you feel yourself alone and empty-hearted? Then you have necessity indeed for fortitude and brave endurance, but above all and before all you must get out of your solitude. You cannot command for yourself the love you would gladly receive; it is not in our power to do that; but that noble love which is not asking but giving—that you can always have. Wherever your life touches another life, there you have opportunity. To mix with men and women in the ordinary forms of social intercourse becomes a sacred function when one carries into it the true spirit. To give a close, sympathetic attention to every human being we touch; to try to get some sense of how he feels, what he is, what he needs; to make in some degree his interest our own—that disposition and habit would deliver any one of us from isolation or emptiness.—*George S. Merriam.*

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

EZEKIEL'S CALL AND MESSAGE.

FOR THE TWELFTH SUNDAY AFTER TRINITY.

Catechism: Tenth Commandment. Text: Ezek. xxxiii. 11; Commence, "As I live." Scripture: Ezek. i. 1-3; and xxxvii. 1-14.

WE know but little of the personal history of Ezekiel. All that we know is gleaned from his own writings. He was a priest and the son of a priest (i. 3). He was called to be a prophet when he was thirty years old (i. 1). He was among those carried captive in the reign of Jehoiachin (i. 2; II. Kings xxiv. 14, 15). All that we know more than this is that he had a house of his own (iii. 24); that he was married, and that his wife died in the ninth year of his exile (xxiv. 15-24).

It was eleven years before the fall of Jerusalem that Ezekiel was carried to Babylon as a captive. It was five years later (i. 2) that he received his call as a prophet. His work extended over the next twenty years (xl. 1). We know of certain conditions during this period which must have affected this prophet and his message. Ezekiel as a priest, and the son of a priest, was well aware of the secret infidelity and the secret worship of false gods which marked the very priesthood in the Temple at Jerusalem (viii. 5-17). It was the best blood of Judah that was carried away when Ezekiel was (II. Kings xxiv. 14), yet they felt that somehow their exile marked them as less worthy than those who were left behind. And those same people who were like to rotten figs, dared to boast over the exiles (Ezek. xi. 15). The exiles needed encouragement and a revival of hope (xi. 16-20).

Another popular opinion which is reflected in the prophet's work was the notion, strangely inconsistent with their faithlessness, that God would protect His city, Temple, and people. They were more than unwilling to believe that the city of the great King could fall into the hands of the heathen. They showed a superstitious confidence that, no matter how many promises they broke, God would still protect His own. They would not and they could not believe that the judgments threatened by God's prophets would actually come to pass as concrete facts in their own day. So sure were they in their fancied security that they had manufactured proverbs, with which they answered the prophets, like, "The days are prolonged, and every vision faileth!" and, "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off!" (xii. 22, 27). This dangerous attitude of mind was encouraged by the lying false prophets who, both at Jerusalem and at Babylon, gave the people that which they wished to hear, and labelled it, "The word of the Lord." Thus Hananiah assured Zedekiah that the exiles in Babylon and the sacred vessels of the Temple would be restored to their own city within two years (Jer. xxviii. 1-4). He became so bold that he even dared to give the lie to Jeremiah (Jer. xxviii. 10-17). At Babylon, Ahab Ben-Kolaiah, Zedekiah Ben-Maaseiah, and Shemaiah the Nehelamite, by their false prophecies raised hopes which were doomed to be shattered (Jer. xxix. 21-32). There was a true prophet at Jerusalem in the person of Jeremiah. One was sorely needed in Babylon. About eleven months before Ezekiel heard the call to be a prophet, Jeremiah wrote a letter to the exiles in Babylon, in which he warned them against the false prophets and assured them that they would be in exile for full seventy years (Jer. xxix.). It is not unlikely that this letter had much to do with putting Ezekiel into the frame of mind to hear the call from the Lord to be a true prophet.

During a period of twenty such critical years as those covered by the work of Ezekiel, it is evident that the character of the message would vary according to the needs of the time. The passage we study belongs to the years after the fall of Jerusalem in 586 B. C. The fall of the city and the destruction of the Temple was a stunning blow to the Jews. It was hard for them to comprehend that the Lord God had permitted the judgment, of which He had been warning them, to be actually visited upon them. And as before, they would not look

beyond the present and believe the warnings, so now they would not believe the promises which assured them that the Captivity was but for a time. If it had seemed incredible to them before the fall of Jerusalem that the Temple of God should be destroyed, it now seemed to them impossible that this mighty Babylon in which they were living could pass away and they be restored to their city and country. The popular opinion was again crystallized into a proverb: "Our bones are dried, and our hope is lost: we are clean cut off" (v. 11).

It was to meet this sentiment and to raise the exiles out of the despair into which they had fallen that this message comes to them from God through His prophet Ezekiel. The vision of the dry bones scattered about the valley is a picture to match their proverb. They feel that their condition is hopeless, that it is impossible that they again live as a nation. That the dry bones in the valley should be gathered together and become living men was likewise a seeming impossibility. Yet they are made first into the bodies of men, and then these bodies are given life. All of which is an acted parable to convince these skeptics that God will fulfil His promises. The application is made by the prophet himself. He asks them to accept the fulfilment as proof of the sovereignty of God (vs. 11-14).

But there is something more here than a strong assurance that they will be restored in due time to Jerusalem. The vision also points out the attitude of mind expected of them. When the Lord in the vision asked Ezekiel if the dry bones could again live, he answered, "O Lord God, Thou knowest." He recognized that there is nothing impossible with God. If God so willed, he knew that even this seemingly impossible thing could be done. This was the attitude of mind which alone could raise them out of the despair into which they had fallen.

That God should do the seemingly impossible would be proof of His power. But when He should have restored them to their old land, something more would be needed. Without the breath which was breathed into them the dry bones had become men indeed, but dead men. The vision was also a promise of the good time to follow their restoration when God's Spirit would be in them and they should "live." While, therefore the primary application of the parable was in the restoration of the people from the Captivity, it also told of the Gospel dispensation when the true Israel of God should be raised from a death in trespasses and sins to a new life by the inbreathing of the Holy Spirit.

The doctrine of the resurrection of the dead, while not directly taught by the parable, is so by implication. This makes even a stronger argument than if it had been necessary to assert it positively. There could be no reassurance in citing to prove the possibility of that which was held to be impossible another incredible or impossible thing. The idea of the resurrection of the body was not a strange idea to the Jews, as witness I. Sam. ii. 6; Job xix. 25-27; Ps. xvi. 10, 11; Dan. xii.

Practical applications from the lesson would teach the folly of doubting God's promises and warnings; also the fact that God's promises are conditional and require our coöperation if we are to appropriate them to ourselves. The parable further teaches us that there is never a time to despair of God's power and willingness to save us if we will but do our part. These and other lessons which occur to him, may be drawn by the teacher as the lesson progresses.

I CANNOT HELP the thought which grows steadily upon me, that the better part of prayer is not the asking, but the kneeling where we can ask, the resting there, the staying there, drawing out the willing moments in heavenly communion with God, within the closet, with the night changed into the brightness of the day by the light of Him who all the night was in prayer to God. Just to be there, at leisure from ourselves, at leisure from the world, with our souls at liberty, with our spirit feeling its kinship to the Divine Spirit; with our life finding itself in the life of God—this is prayer. Would it be possible that one could be thus with God, listening to Him, speaking to Him, reposing upon His love, and not come out with a shining face, a gladdened heart, an intent more constant and more strong to give to the waiting world which so sadly needs it what has been taken from the heart of God?—*Alexander McKenzie.*

THE WORST KINDS of unhappiness, as well as the greatest amount of it, come from our conduct to each other. If our conduct, therefore, were under the control of kindness, it would be nearly the opposite of what it is, and so the state of the world would be almost reversed. We are for the most part unhappy, because the world is an unkind world. But the world is only unkind for the lack of kindness in us units who compose it.—*Frederick Wm. Faber.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

EASY CHURCH SUPPORT.

To the Editor of *The Living Church*:

AN easy manner of Church support has recently come under my observation. With your permission, I should like to explain it to your readers.

The envelope system is used, but with important modifications. The envelopes are numbered and dated in the ordinary way. Pledges are taken, and the envelopes are made ready for distribution. But only enough for a month are given out at a time. At the completion of the month, receipts are sent to the contributors together with envelopes for a second month. These receipts state the amount received, the amount still due, besides giving the name of the church and the date. It is signed by the rector, the only one who knows anything about the pledges and their fulfilment. Considering the italicised words as hypothetical, the following form would represent the printed receipt:

CHURCH OF THE SEVEN SACRAMENTS,
PHILADELPHIA, August 25, 1906.

No. 160.

Received of *Henry P. Liddon*, 75 cents for July. Amount still due, 25 cents.

JOHN WESLEY, Rector.

"He that giveth to the poor lendeth to the Lord, and surely He will repay him again."

Of course the text of Scripture may be changed when desired.

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The convenience lies in the fact that it avoids all book-keeping, an immense gain over the common method. There are no accounts except what appear in the monthly receipts. An hour once a month is sufficient for all the labor involved. This hour is sufficient to send one hundred and sixty receipts to as many subscribers.

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Where quarterly or yearly receipts are sent, subscribers are apt to forget much that they ought to remember, as many of the clergy can testify.

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THE PRESIDENT OF ST. MARTIN'S COLLEGE,
713 Catharine St., Philadelphia, Pa.

THE SIN OF SUICIDE.

To the Editor of *The Living Church*:

IT is evident that the sin of suicide is increasing enormously in this country. I have no statistics at hand, but the columns of the daily papers give appalling evidence to this fact.

It seems to me that the pulpit and the Church press are not giving the attention to this evil that it deserves, in fact, so far as I can observe, they are giving it no attention whatever.

For months I have noticed the reports of sermons in the Monday papers, I have watched the utterances of the Church press, editorial and otherwise, I have scanned episcopal charges and addresses, and I cannot recall one single sentence that has set forth the character of this sin, and uttered a warning against its execution.

It would seem that men and women, and even children,

have come to think that they have a *right* to end their lives when life seems to be a burden. Many of these self-murderers are doubtless ignorant of the fact that suicide is a mortal sin. But there are many others who are sufficiently intelligent to know the fact, and some of them are professing Christians.

That it is a deadly sin no one may deny. "Thou shalt not kill" applies to a man's own life as well as to the life of his fellow-man. The Church shows her estimate of the character of this act by refusing to have her burial office used for a suicide. Although there are clergy who do not hesitate to use this office in such cases on the ground of the suicide's *non compos* condition, yet that does not annul the plain letter of the rubric. There may be, no doubt there are instances where the mental condition of a suicide will absolve him from the responsibility of his act. Yet there are many more instances where the act is but the culmination of habits of evil, and therefore the full consequences of the act must rest upon the individual, notwithstanding his mental condition.

Surely it is the duty of the clergy to enforce the teaching of the Word of God and the Church, and thereby prevent at least some souls from the commission of this dreadful sin. Let it be well understood and impressed on old and young that suicide is self-murder, that it is a deadly sin, and that the person who takes his own life enters the other world with his hands red with his own blood, and that his last earthly act was an impious defiance of Him who said, "Thou shalt not kill."

Can the cathedra and the pulpit withhold their condemnation of this growing sin in the face of the warning, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand"? (Ezek. xxxiii. 8).

M. M. MOORE

A TIMELY QUOTATION.

To the Editor of *The Living Church*:

I ENCLOSE a suggestive passage from a sermon of the late Archer Butler. Although written prior to 1850, it seems to have a pertinent bearing upon certain recently expressed thought.

JOHN MILLS GILBERT.

St. Paul's Parish House, Buffalo, N. Y.
August 14, 1906.

"Christ was crucified on the imputation of blasphemy. 'He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death.'

"What was the blasphemy? He had called Himself the Son of God, and the Son of man, and in right of this transcendent union, the Judge to come 'in the clouds of heaven,' and 'sitting at the right hand of power.'

"If this was false, His crucifiers were justified; if this was false, in a theocratic government, He deserved His fate.

"There are those who pronounce that mysterious title false in any sense that could have made it 'blasphemy' from human lips, who deny the Sonship of the Eternal and significance beyond what more or less belongs to all virtuous revealers and interpreters of the will of heaven that have ever instructed man.

"Surely we cannot in justice refuse to such impugnors the place they have chosen for themselves in the throng that circled the cross of Jesus!"—*Rev. Archer Butler* (before 1850).

SERVICES FOR SUMMER VISITORS.

To the Editor of *The Living Church*:

IN response to Mr. Macomb's letter of recent date in your columns, I would state that summer visitors in the Catskills within reach of Cairo, can have such privileges as they desire at Calvary Church, and should the hours of service or the days not be convenient, I will gladly arrange to suit their convenience.

Sincerely yours,

C. THACHER PFEIFFER, Rector.

"THERE SHALL BE ONE FOLD" (ST. JOHN X. 16).

To the Editor of *The Living Church*:

I NOTICED in one of our Church papers the other day a letter in which the final word in the above sentence was used and expanded in defence of a certain aspect of the Church which I think is foreign to what our Lord really said on this occasion, but which I admit has every support from the word as it stands in our English Bible. So many similar inferences have from time to time been drawn from the expression, both

in popular theological writings and in some of our most beautiful hymns, that I may perhaps be pardoned if I briefly examine its meaning in the original, and trace its history through successive revisions.

In the tenth chapter of St. John our Lord pictures His relation to His people under the figure of the shepherd and his sheep, which to a Jew, who would recall the innumerable allusions in his own Scriptures in which the allegory set forth the relation of Jehovah to the chosen race, would be at once so familiar and so profoundly significant. At the close of the discourse—the only section which now concerns us—He says, “And other sheep I have, which are not of this fold: them also I must bring,” etc. The word “fold” in the original is *a ὕλη* regular term for a fenced or walled-off enclosure in which flocks were herded—a sheepfold. I need hardly say how exactly this term expressed the current conception of Judaism in our Lord’s time. Taking its rise perhaps as early as Ezra, but developed more particularly during the century immediately preceding the Incarnation, the belief had grown up, and by our Lord’s time had been elaborated into a fixed and definite system on the part of the Pharisaic theologians, that a Jew, a Jew only, or as many would say, only a Jew who knew the Law, could be saved. To be in the fold, to be a descendant of Abraham, that is, with the added requisite of being “a knower”—I am afraid not necessarily “a doer” in St. James’ sense—of the Law, involved the absolute certainty of final salvation. On the other hand, to be outside the fold, a non-Jew, that is, or even, as some authorities taught, to be an ignorant Jew, carried with it an inevitable descent into Gehenna. (I trust that Rabbinical scholars will understand I am speaking generally, and do not mean to suggest that every single Jewish teacher agreed with this doctrine: my point, broadly stated, is that the conception of the Jewish Church by the leaders of religion in our Lord’s time was that of a definitely fenced-off enclosure, all within which would attain to salvation, while those without would not.)

Now our Lord says emphatically to such, that He has sheep *outside* the fold: “other sheep I have, which are not of this fold.” There is no emphasis on “this,” as though He were contrasting the Jewish fold with some other Gentile fold then in existence, or with the Christian Church, which was not born until Pentecost: the idea seems simply as follows—“I have sheep throughout the world, which do not belong to this fold of yours; they are not in that walled-off enclosure of Judaism, but they are nevertheless My sheep, scattered abroad throughout the world and at present ignorant of their Shepherd: them also I must bring” (or rather, “lead”—*ἀγαγεῖν*—i.e., openly assume guidance of them as a Shepherd).

Now I would call particular attention to our Lord’s words at this point. He does not go on to say that He will form a new fold; that part of the figure is now dropped. “Them also I must lead, and they will hear My voice: and they shall become one flock, one Shepherd.” There is absolute unambiguity about the word “flock” here. The Greek is *ποιμνῇ*, which from Homer down has meant “flock,” and can never under any possible circumstances signify “fold.” I should also point out that there is no question as to the reading. All the Greek manuscripts give *ποιμνῇ* (“flock”) and not *ἀλῇ* (“fold”). How is it, then, that we have “fold” in our Bible? The answer, I think, is deeply interesting.

In the Latin Bible in use in the West before St. Jerome’s day (commonly called the Old Latin or the *Itala*), we find the correct translation of the two passages, i.e., *ovile* (“fold”) in the first half of verse 16, and *grex* (“flock”) in the latter. But St. Jerome, in his revision (i.e., in the Vulgate), inaccurately gave *ovile* (“fold”) in both places, although he elsewhere (in Isa. lx. 22) properly renders the second passage “*unus grex* (“flock”) *et unus pastor*.” In his note on Ezek. xlv. 22 he gives still another rendering, “*atrium*,” in each place, and apparently implies that *ἀλῇ* (“fold”) is the Greek in both. This last, of course, simply shows he did not verify his reference, for as I say, all Greek MSS. give the two words, just as they are distinguished in the Syriac (Peshito, Harclean, Hierosol) and Egyptian versions, some of which were translated long before St. Jerome’s day, and all of which represent a text vastly earlier than the fifth century. I say this only to show that there is no question at all as to the reading. St. Cyprian, too, correctly reads *ovile* (“fold”) in the former, and *grex* (“flock”) in the latter: just as St. Augustine does in sermon 138, though in treating of the passage he simply gives *ovile* in both places. The point is, that the erroneous Vulgate translation became predominant in the Western Church, and as the mystical interpretation of Scripture was developed by the Schoolmen, infer-

ences were drawn from *ovile* (“fold”) which the original (“flock”) really precludes. That such inferences have played a not inconsiderable part in extending and strengthening the claims of the Roman See, for instance, is, I think, rather more than probable. Even Erasmus left the inaccurate translation, which by that time had become sacred, unchanged. Luther, as well as Tyndale and Coverdale, properly translated the two terms, but Wyclif had already popularized the “one fold” of the Vulgate, and this rendering found its way into Cromwell’s Bible (1539), and so eventually into our Bible of 1611, whose dependence on the Vulgate, and more particularly on the Vulgate as translated into English by the Roman Catholic scholars at Rheims, I need hardly point out was enormous.

May I say, in conclusion, that the thought which our Lord seems desirous to impress upon us in this passage is, not the conditions under which we become members of His Church, but that in Him all nations are to become one? The *unity* of the Church, that is, and not the ecclesiastical conditions necessary to unity, is the uppermost thought in His teaching. Or to put it in other words, the bond of fellowship between Jew and Gentile is shown to lie in their common relation to One Lord. In distinction to the “many shepherds” of Judaism, there is to be the One, the Good Shepherd: as opposed to the one fold of the Jewish Religion, which practically excluded from God’s loving care the vast majority of mankind, there is to be the “one flock,” composed of men of every race, no longer fenced off and narrowed to a select few of one nation, but all alike united under the One Shepherd. In other words, the thought is very similar to St. John xi. 51, 52: “He prophesied that Jesus should die for that nation: and not for that nation only, but that also He should gather together into one the children of God that were scattered abroad.” As to the ecclesiastical conditions of such union, our Lord in the passage under discussion made no reference. The verse should be compared with Eph. ii. 11-22, which in language of most surpassing beauty explains to us how the words were fulfilled.

Before our Lord’s death the Gentiles were “separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For He is our peace, who made both one, and brake down the middle wall of partition . . . that He might create in Himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross.” Accordingly, “through Him we both have our access in one Spirit unto the Father.” How exquisitely the correct translation of our Lord’s words, “They shall become one flock, one Shepherd,” illustrates this, hardly requires comment: whereas the inaccurate “one fold,” by introducing an altogether different idea, really alters profoundly the significance of the saying.

STUART L. TYSON.

80 Woodstock Road, Oxford, England.

DR. HALL’S DOGMATIC THEOLOGY.

To the Editor of *The Living Church*:

THANKING you sincerely for your kind notice of the *Prospectus* of my work in *Dogmatic Theology*, I venture to ask for space in your columns to say that subscriptions to Volume I. only—dealing with Introductory matter—will be appreciated from those who do not feel warranted in subscribing to the entire series.

Permit me also to correct a misprint in the *Prospectus* that escaped notice in proof reading. The phrase quoted from St. Thomas on page 3, should read *sub ratione deitatis*—not *sub rationis deitatis*.

By inserting this you will oblige

Yours sincerely,

FRANCIS J. HALL.

To the Editor of *The Living Church*:

I HAILED with delight in your editorial columns of August 11th the notice of Dr. Francis J. Hall’s proposed work on *Dogmatic Theology*. May I add to yours, my words of exhortation to my brethren of the clergy, that they do not let this great work fail for the want of support? Everyone who has given any time to *Dogmatic Theology* must have remarked how lacking we are in any adequate and scientific treatise on the subject. No man in the American Church is more competent to supply this need than Dr. Hall. Let everyone, then, who

can any way afford to do so, write him at once that he will take a copy when it is published. Most of us are poor, but the price, and the time we shall have in which to pay for the volumes, makes it possible for most of us to get them.

I venture to say that nothing will do more to remove the confusion with respect to Church doctrine which is so evident and distressing just now, than the publication of such a work as this. Let it not fail then for the want of support.

Laconia, N. H., August 17.

G. H. SHARPLEY.

TWO PICTURES.

To the Editor of *The Living Church*:

THE pictures, June 30th, C. B. S. meeting, and July 14th, the Great Procession of Lancashire Church people, are both of special interest to Englishmen at the present time. I may observe first of all that I gave *THE LIVING CHURCH* of June 30th to the vicar of a little parish in Gloucestershire, and who formerly was a priest in the American Church, and he told me that he knew nearly all the men on the picture.

The C. B. S., both in England and America, stands for everything that is Catholic. Some quarter of a century ago, English priests were cast into prison for such matters as vestments, incense, and the six points, and it is still the intention of the Archbishops and majority of the Bishops to alter or amend the ornaments Rubric, prohibiting the use of vestments, and depriving the clergy of their livings for non-compliance with the proposed rubric. Imprisonment was not a success, so that persecution in that form is dropped.

Then as to the picture of July 14th, "Christ's Church Militant here on Earth." That sentence well describes the meaning of "the Great Procession," in fact I might almost say, the Church at War; for that is what it is coming to. The Church schools taken, the endowments robbed—then the Church endowments must follow. Once upon a time the Long Parliament closed our cathedrals and churches, and it may happen again. But we look again at the picture in *THE LIVING CHURCH* of June 30th, and we thank God and take courage, for we see by that picture, that the Catholic movement is strong and healthy, and so it has been all through the centuries. Persecuted and driven out of one country, it quickly recovers. There is only one Church, though there may be many branches; and only one Faith, "once delivered" and unalterable.

Your obedient servant,

Feast of the Transfiguration, 1906.

J. C. HARVEY,

Churchwarden of St. Clement's, Bournemouth.

CHURCH MUSIC.

To the Editor of *The Living Church*:

MUCH attention is now paid to Church Music. Do we want the old style or the modern high falutin order? Do we desire to sing and to sing with the understanding, or delegate the worship to the occupants of the choir stalls? These are questions to be met.

The American Church has, in many instances, lamentably departed from the old landmarks in the hymn tunes and chants. The familiar tunes of "Hail, Thou long-expected Jesus," "Jerusalem the Golden," "Come ye disconsolate," "Glory to Thee, my God this night," "From every stormy wind that blows," "With one consent let all the earth," and similar beautiful hymns which have wafted many a soul to Paradise, are seldom heard. They are given a back seat. The bulk of the people do not want novel and untried airs. They long wearily for the good old times, even though the music does not follow the reigning fashion or conform to the whims of technical science.

The memory of the dead passes into these sweet melodies, and from childhood to manhood, even to old age, they are the representatives of a man's best moments, and nothing can replace them, for they are woven into the very warp and woof of his being. They have intertwined themselves in the homes, the hearts, and the lives of the English-speaking people. The sweet cadences of these hymns have gone over the face of the globe. They are idolized by the rank and file of Churchmen. They link the present with the past and any man who would attempt to nullify them is guilty of the sin of Uzzah when he put forth his hand to touch the Ark of God.

In musical matters we can well afford to follow the example of the various evangelical bodies whose churches resound with soul-stirring and heaven-inspiring songs. The tunes of our

"daddies" are the centres of the holiest aspirations. By such melodies the soul is lifted above all its ailments and rises into the very presence of its Maker and its Redeemer.

There is no Church with such a glorious heritage of psalmody as ours. It is redolent with the hymns and spiritual songs of by-gone generations. And yet how seldom we hear the tunes which sustained that mighty multitude who chanted as they marched a unison of faith, and piety and hope.

When Cromwell went into battle, he stood one day at the head of his sturdy troops and gave out the "Long Metre Doxology" to the tune of "Old Hundred," and that great host, shoulder to shoulder, company by company, regiment by regiment, battalion by battalion, joined in the majestic old song, and while they sang they marched, and while they marched they fought, and while they fought victory perched on their banners.

In many churches prior to the Oxford movement, the service was a duet between the priest and the parish clerk. Nowadays it is often an organ *obligato* with the choir as an accessory. The congregation has nothing to do.

One of the crying needs of our Church to-day is united congregational singing. Not music that reminds us of the "Grand Duchess" or "Don Giovanni," or a tune with a 1.2.3 accompaniment, suggestive of the ball-room.

The Right Reverend Bishop Darlington, when rector of Christ Church, Brooklyn, did excellent service in editing a hymnal which would meet all requirements. He believes in vigorous congregational singing as a force of irresistible power. His hymnal has done a noble work in clearing away much rubbish, in unearthing the sterling and the true, and in separating the chaff from the wheat. Bishop Darlington's hymnal deserves a place in the choir stalls and pews of every church and in the home of every Churchman.

Henry Ward Beecher has truly and tersely said: "There is such a thing as Pharisaism in music. The tunes which burden our modern books in hundreds and thousands, are utterly devoid of character, without meaning or substance, may be sung a hundred times and not a person in the congregation will remember them. There is nothing to remember. They are the very emptiness of fluent noise."

There is some heartless trash in the hymnal, and the only merit it has is a literal correctness, but that is no reason why it should be foisted on a congregation. The common, every-day man and woman appreciate more a simple sweet song than a ponderous classical composition.

Nobody will deny the artistic ability displayed in every note of "Lohengrin," but the "Bohemian Girl" with its catchy airs will be a source of perennial pleasure to the great mass of the people when the mighty work of Wagner shall have passed into innocuous desuetude.

In the hymnal, two or more tunes are allotted to each hymn; one of these is generally familiar, the others are, as a rule, difficult or unknown, or both. Such being the case, I have no hesitancy in saying that the innate "cussedness" of the average organist or choirmaster will lead him to select the tune most unfamiliar to the congregation. He should remember that the wants and wishes of the worshippers are worthy of consideration. They are far paramount to the fancies and fads of the connoisseur.

I have no object in view but the good of the Church and the enrichment and exaltation of her beautiful service, even if I have to tread on the toes of embryonic Handels and Mozarts.

Why congregations should be bored, *ad nauseam*, with new-fangled hymn and other tunes, when there is a magazine of old and tried ones to draw from, is a profound mystery that passeth understanding. By and by, however, the veil shall be lifted, and by and by, the mystic enigma shall be unriddled.

JOHN M. PEACOCKE, M.D.

Brooklyn, N. Y., August 16, 1906.

A CORRECTION.

To the Editor of *The Living Church*:

MAY I ask you to correct a statement which occurs in your issue of July 28th? Under the news from the diocese of Oregon it is stated that the Rev. E. T. Simpson is soon to leave for Honolulu, H. I., "where he will assume the duties of Dean of the Cathedral." I go soon, it is true, to assume work at the Cathedral in Honolulu, but not in the capacity of Dean.

Corvallis, Oregon,
August 11, 1906.

Faithfully yours,

E. T. SIMPSON.

BISHOP SEYMOUR CORRECTS AN ERROR.

To the Editor of The Living Church:

IN my letter, which appears in your issue of August 18, 1906, the accidental omission of the negative, "not," makes me say in print directly the opposite of what I said in my manuscript. In the third paragraph my letter reads in print, "but on the contrary has placed you, with your own consent, under bonds so to preach and teach."

I wrote, "NOT so to preach and teach." Kindly make this correction, and oblige
Yours faithfully,
Springfield, Ill., Aug. 18, 1906. GEORGE F. SEYMOUR.

"THE SUCCESSION OF AUGUSTINE."

To the Editor of The Living Church:

IN your issue of the 21st ult., Mr. Lewis, in his interesting article on "The Origin of English Orders," referring to Dr. Waterman's tables of episcopal succession, says: "In the first place Dr. Waterman tells us that whatever line there may have been in England prior to Theodore, came to an end at that time. The ancient line from Augustine failed to perpetuate itself beyond that date." This last sentence is in agreement with Canon Mason's opinion as stated in his *Mission of St. Augustine*, page 202, an opinion I had myself expressed in the *Church Eclectic* for June 1898, which I recently repeated in an article read before the Louisville "Clericus," and published in this month's issue of *The Lamp*. While I am strongly of this opinion, it nevertheless appears to me only fair that the ordinary reader should be made acquainted with the difficulty attending any absolute settlement on this point.

Bede, practically our only authority here, records the first conversion of East Anglia under date 627. He then represents as immediately following this date, four successive periods of three, seventeen, five, and seventeen years, as follows. Eorpwald, king of East Anglia, being murdered soon after his conversion, his people relapsed into error for three years. A new king being then appointed, the aid of Bishop Felix was obtained in the reconverting of the kingdom. Felix establishing his see at Dunwich, died after an episcopate of seventeen years. He was succeeded by Thomas with an episcopate of five years, who was again succeeded by Boniface with an episcopate of seventeen years (Bede II., xv.; III., xx.; IV., v.). If, with Bishop Stubbs (*Registrum Sacrum Anglicanum*), we accept these successive periods as containing collectively the full number of years named, i.e., forty-two, adding them to the full year in which East Anglia was converted (627), we are brought to 669 as the year of Boniface's death, which is also the year given by Bede for Theodore's arrival in England. The latter arrived in May, and soon after, presumably in the same year, consecrated Putta to Rochester. Whether Boniface was then alive, a point which includes the possibility of his having assisted at this consecration, we have no means of knowing if we accept the calculation which closes his episcopate in 669. It is quite possible that he may have been alive when Theodore arrived in May of this year, and so may have assisted to consecrate Putta. On the other hand, it is equally possible that he may have been dead, or too ill to attend, and so Augustine's succession ended with him. We cannot tell either way. This difficulty appears to have been recognized by both Stubbs and Hunt, since the former, referring to the arrival of Theodore, says, "The succession of Augustine had nearly if not entirely died out"; while the latter says, "He found only two, or at the most, three bishoprics not vacant" (Theodore—SDCB; NDB). I do not think, however, that there is any necessity for accepting with Stubbs and others the calculation which brings the close of Boniface's episcopate to the year 669, especially in view of Bede's statement when referring to the consecration of Chad by Wini, "for at that time there was no other Bishop in all Britain canonically ordained, beside that Wini" (III., xxviii.). Bede gives this consecration under date 665, and had Boniface been alive at that time, Wini would certainly not have been the sole canonical Bishop in all Britain, since Boniface had been consecrated by Honorius of Canterbury. I believe it is possible so to harmonize the date of Chad's consecration as given by Bede, with the four periods mentioned as also given by him following the date of East Anglia's conversion, that his remarks about Wini will stand correct, in which case, Boniface must have been dead when Chad was consecrated.

Recording the first conversion of East Anglia under date 627, Bede then says: "Eorpwald was, not long after . . . slain . . . and from that time the province was under error for three

years," which brings us to 669. In this year Felix commenced his episcopate of seventeen years, bringing us to 645. This year he was succeeded by Thomas with an episcopate of five years, bringing us to 649. This year Boniface succeeded Thomas with an episcopate of seventeen years, bringing us to 665, the year in which Bede records Wini as the sole canonical Bishop in all Britain. If our method of commencing these several periods with the year closing their preceding periods, respectively, is allowable, and I see no reason why it is not, then Bede's remark about Wini being the sole canonical Bishop in all Britain when Chad was consecrated is correct, and Augustine's succession came to an end with the death of Boniface several years before the coming of Theodore.

Returning to Mr. Lewis' article, we are told that Dr. Waterman, "shows us *beyond controversy*, that the line," presumably the line continued from Theodore's time to the Conquest, "has nothing to do directly with the older lines of the Scottish and British Church, that its relation with Gaul is only so far as the French Bishops of post-Norman-Conquest days may have had themselves a continuous line with the early Bishops of Gaul."

Of the two statements in the above sentence, while the first is correct, although not in the sense in which Mr. Lewis assumes; the second is incorrect. Brithwald, the successor of Theodore, was consecrated in Gaul by the Bishop of Lyons. Dying after an episcopate seventeen years longer than that of Theodore, he consecrated about an equal number of Bishops, so that if Theodore introduced a Roman episcopate, being consecrated by Pope Vitalian at Rome, his successor, Brithwald, introduced a Gallic episcopate, being consecrated in Gaul by the Bishop of Lyons. Further, there is every reason to think that Wilfrid, consecrated in Gaul by Gallic Bishops in 664, took part in other English consecrations besides that of Offor of Worcester in 692. Thus in the case of Brithwald, and more than likely in that of Wilfrid, we have our English orders again related with Gaul prior and subsequently to the time of Theodore.

We now come to the case of Chad, who cannot be dismissed so easily as Dr. Waterman and Mr. Lewis imagine. While it is true that there is but one Bishop, Leutharius of Dorchester, at whose consecration Chad may have assisted, yet it is more than likely that he did assist to consecrate him, since by this time (670), he had himself been re-consecrated by Theodore as Bishop of the Mercians, to whom he ministered till his death in March 672. Neither Mr. Lewis, nor Mr. Fletcher (LIVING CHURCH, August 4th), seem clear as to what Theodore did to Chad at his so-called re-ordination. Until ordered by Theodore he had never been consecrated at all, since it had been claimed by Cyprian, and affirmed by the decrees of Sardica and Chalcedon, that "If a Bishop was ordained into a full see when another was regularly ordained before him, his ordination was of no effect" (Bingham, Vol. vii., page 51). Not merely *irregular*, but *null* and *void*, as the original decree signifies. Thus Theodore viewed Chad as no Bishop until after he himself had consecrated him. This is Eddi's view, Wilfrid's biographer, and with this agree evidently Perry, Wakeman, and especially Hunt, in their respective histories of the English Church. Thus in Chad assisting to consecrate Leutharius, he merely assisted in carrying on a succession he himself had inherited from Theodore, viz., a Roman succession.

From the facts adduced, it will be seen that the only statement of Dr. Waterman, as quoted by Mr. Lewis, which is *beyond controversy*, is that referring to the failure of the Scottish and British Church to carry on their succession in the line of English orders beyond the time of Theodore. The relation of the English succession with the Gallic, if, so far as it came through Augustine, it terminated with Boniface, was more than likely continued in Wilfrid; while it was definitely renewed in Brithwald. Notwithstanding, Dr. Waterman has done good service in once more exposing the wide-spread fallacy that our English orders are of Gallic origin solely. The truth is, that these were derived jointly from Gaul and Rome. Whatever their source, however, this in no sense lessens our debt to Rome, since it was Gregory the Great who, in the words of Archbishop Bramhall, "was the chief instrument under God to hold forth the first light of saving truth to the English nation" (Collins—BEC, p. iii.). A fact which fully justifies the statement of Freeman, that "The English Church is the child of the Church of Rome" (SHNC, p. 137).

ARTHUR E. WHATHAM,
Rector St. Peter's Church, Louisville, Ky.

August 13th, 1906.

SCIENCE AND DOGMA.

To the Editor of The Living Church:

MR. B. O. FLOWER, editor of *The Arena*, in an August article by himself says: "The search for truth in science extends beyond the farthest star and knows no dominence. So man's striving for a nobler idea of his destiny should not be curtailed or dominated by dogmatic conservatism."

Mr. Flower did not apply scientific principles to the mental workings which evolved such a sentence, we may be very sure. But, that is quite common with a large class of men who dabble in various kinds of "science falsely so called."

The refutation of the four misstatements in the above sentences is very simple. In fact is not simplicity and plain dealing, with quiet trust, the God-given antidote to all this scientific bluster on all sides?

The demonstrated facts of science are always helpful. The changing theories and imaginings of many "scientists" must necessarily be otherwise.

Science has demonstrated that about five to eight thousand stars are visible to the naked eye, depending on the keenness of vision, that this number is greatly increased by the help of a small telescope, rising in the case of the most powerful instruments to perhaps fifty million, and that there is every reason to suppose that there are millions more in every direction beyond the reach of the strongest glass.

Does this not disprove Mr. Flower's first statement quoted, that "the search for truth in science extends beyond the farthest star"? The searching of science is still a long way this side of the farthest star, and if poor, feeble science were only able to encompass infinity it might search out and give a name to that evermore famous "farthest star."

"And knows no dominance," adds Mr. Flower. "The search for truth in science . . . knows no dominance."

How very unscientific is such a statement! Why there are dominating forces right at hand which science cannot comprehend. The very life the scientist himself is living day by day he cannot reduce to a scientific definition. The electric force which bears some relation to his physical well-being, and which he employs to ring his bells and carry his messages is indefinable, while the force of gravitation, which holds his every step to the floor and ground as he goes from his bed-chamber to his class-room, he is utterly incapable of defining, either by explaining its constituents or showing its logical essence.

In the midst of these very things in which the scientist lives and moves and has his being, it is false to assert that "the search for truth in science . . . knows no dominance." Most notably is it dominated by his—ignorance, and where this is not acknowledged—by his inscrutable self-sufficiency.

Concerning all these things, the devout Christian without any self-blatancy can outstrip such "blind leaders of the blind" and in quietness and confidence finding his strength assert—"Underneath are the everlasting arms" . . . "upholding all things by the word of His power."

Mr. Flower's scientific burlesque continues—"So man's striving for a nobler idea of his destiny"—nobler than what? So far as the context shows—nobler than that presented in "dogmatic conservatism."

Yet so far as revealing this nobler idea is concerned, Mr. Flower is silent, except that he associates science with something (not understandable from his view-point) "out beyond the farthest star."

He fails to "read with child-like eyes,
Truths that are hidden from the wise."

And it is the child, singing in the Sunday School, who tells him that which by wisdom he cannot find out—

Out beyond the shining of the "farthest star,"
Thou art ever stretching, infinitely far.

The Christian religion invites and enables us to get in touch with this infinity. It teaches us that we were created to be partakers of everlasting life, and enables us now by faith, through divinely appointed means, to lay hold on eternal life. It tells us that out in the many mansions of infinity, our Blessed Saviour is now preparing a place for us, and is coming again to receive us unto Himself. It assures us that not only our spirits and souls but our bodies shall at the resurrection be endowed with super-terrestrial power, which shall overcome gravitation more readily than does evaporation, and in the presence and operation of which a thousand years shall be as one day and a million miles as a yard measure.

In view of this we cannot understand Mr. Flower's "nobler

idea of his destiny," for which he offers neither illumination nor justification.

His conclusion is consistent perhaps with his absurd premises, that this "nobler idea . . . should not be curtailed or dominated by dogmatic conservatism."

Did he but know the truth, or recognize the holy hopes of our God-given faith, which Dogma simply puts into systematic form, he must see that the comparative finiteness of the most extravagant deductions of any and all sciences are swallowed up in the infinity of Christianity and are necessarily dominated by "the power of an endless life."

Aaron's rod still possesses the power to encompass the enchantments of the astrologers and soothsayers, and to prove both their limitations and their "atheistical pseudodox which judgeth evil good, and darkness light."

J. A. M. RICHEY.

HEBREW IN THE SEMINARY.

To the Editor of The Living Church:

AN article contained in the issue of the *Churchman* of July 28th, entitled "The Burden of Hebrew," winds up with the word "humbug" and signifies thereby its value. The acquiring of the knowledge of the Hebrew language and antiquity is a necessity in our theological seminaries. It is the duty of the instructors in our theological schools to promote a genuine taste for ancient learning, and the simplicity of primitive antiquity generally, and more especially love and admiration for those records of Hebrew antiquity which have so many, so peculiar and so just claims upon the regard of every student who wants to become a teacher of the word of God. How can a person be a teacher and a demonstrator of records of the language of which he is unable to read, and to understand more than about the fourth part? Goethe says: "The knowledge of the language is the knowledge of life." Here more is involved than the language in itself. Yes, there is no knowledge "in itself."

The blessed work in our divinity schools will soon begin again and I would modestly but very urgently advise our young brethren not to neglect the study of the Hebrew language. If we, after we have mastered the first elements of it, would only spend 15 or 20 minutes daily in such study, verily, we would be richly rewarded. For in the Old Testament we not only find a rich interchange of history, of figurative representation, of characters, of scenery, and of poetry, all of which can, oh so often, only be obtained by the means of the original language. But knowing and understanding the language of the old covenant we will in the many-colored dawn detect the beautiful going forth of the sun in his milder radiants until, as the spokesman of the Apostles says: "The day dawn and the day-star arise in your hearts," and then we will observe that in the New Testament it stands in the highest heaven and in meridian splendor and—every one knows which period of the day to the natural eye of sense imparts most life and strength? And such life and strength will enable us to grasp the higher life in Christ Jesus, our Lord. We will then be prepared to understand why the characters of the Old and also of the New Testament thought as they thought, and felt as they felt and why, in consequence the inspired writers wrote as they wrote and that in *rebus et phrasibus* they could not express themselves in any other way, shape, or manner.

We will then be able to place ourselves in the tents of the Hebrew Patriarchs, on the plains of Arabia, on the mountains of Palestine; and then we will understand their habits of life, their modes of thought and of intercourse, and more and more will we then be able to trace the simple and child-like conceptions which have been transmitted to them from the infancy of the race. In consequence of this positive knowledge we will experience how those affairs, reported in the inspired Word of God and which our mighty "broad" and exceedingly "great" scholars, those "Masters of Israel"—many of them not knowing the difference between an *Aleph* and a *Beth*—declare to be worthless myths and childish fables, will come forth to us in their purity, their sublime glory and more than earthly beauty.

Let a man gather into his own mind the abundant riches of the Old Testament and its language, and he will be none of those smatterers who, barren and without taste and feeling, desecrate the sacred things which they are unable to understand and unwilling to learn. To say "humbug" is certainly easier.

In the Old Testament we observe the first dawning of the illumination of the world, while our race was just in its infancy. Herder, whose words I have here frequently used, says

in his *opus*, "The Spirit of Hebrew Poetry": "In the sacred ancient writings we see the earliest preceptions, the simplest forms by which the human soul expressed its thoughts. In the earliest logic of the senses the simplest analysis of ideas and the primary principles of morals, in short, the most ancient history of the human mind and heart are brought before our eyes," yes, even before our ears. Were this even expressed in the language and customs of cannibals, would it not even *then* be worthy of our attention? But it is the language of those holy books of which our Lord Jesus Christ saith: "Search the scriptures, for in them ye think ye have eternal life and they are they which testify of Me."

The study of Hebrew is no humbug. *Quod erat demonstrandum.*

JOHANNES J. SALINGER.

St. James' Church, West Bend, Wis.

THE CLERGY AND CONFESSION.

By A PRIEST.

IT is to be feared that the practice of sacramental confession is not increasing among our people as it ought. It may be on the increase in the large cities, but in the smaller towns it is still very exceptional. It makes a priest shudder to see people whom he has trained to use the sacrament of penance, moving to some other town, where he knows it would be hopeless to expect the priest to hear their confessions.

Yet there is really very little prejudice among the people subject to our influence against the practice of confession as such. This is proved by the large numbers of first confessions that are heard whenever a real mission is preached in any of our parishes. In the Middle West, at any rate, we find very little of the old-fashioned horror of any practice known to be in vogue among Roman Catholics. Perhaps this is due to the large foreign element in the population. It generally proves a very simple matter to get all the members of a Confirmation class to make their confessions before they are confirmed.

What then is the obstacle to a more widespread use of sacramental confession? The conviction that has prompted this article is that the real obstacle is to be found among the clergy.

In regard to confession, the clergy may be divided into three classes. There are those who do not want to hear confessions; those who want to hear confessions, but find it difficult to get their people to come to them; and those who want to hear confessions, and do get their people to confession. It may be illuminating to look at each class separately.

With shame be it said, there are many of our priests who do not want to hear confessions. Called by our Lord to share in His great work of going out to seek and to save that which is lost, they shrink from the greatest of all means of restoring the lost to their Father's home! Why is this? Why do they not want to hear confessions? Let us give them credit for ordinary common sense. Let us not accuse them of being so dense as not to understand that "God has given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins." Let us not accuse them of being such triflers with words as to suppose that when the Bishop laid his hands upon their heads to ordain them to the priesthood and said, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," he did not mean at all what he said. No—the real reason why these priests do not want to hear confessions is that they do not go to confession themselves. Naturally they do not press it upon others when their conscience tells them they need it themselves. No more does the small boy like to tell his little brother to go home, when he knows he ought to go home himself.

The second class of priests is made up of those who want to hear confessions, but find it hard to get their people to come to them. Many godly and earnest pastors belong to this class, and there are few priests who have not some people in their parishes who might be willing to make their confessions, but dislike to come to them. There are various reasons why, in cases like these, the faithful shrink from confessing to a particular priest. There is space to mention only one.

In most cases the reason is that the attitude of the priest toward his people is worldly and social rather than priestly and fatherly. He enters the homes of his rich parishioners on the easy-going, comfortable basis of the man of the world. He enters the homes of his poor parishioners with an air of aloofness and condescension which makes the little child with its sticky hands afraid to come near. Too many of our clergy wear their silk hats and kid gloves all the time.

In one of our large cities the rectors of several rich and fashionable parishes come from time to time to a certain priest with the request that he will attend some rich parishioner of theirs who is dying. They do not feel that they could prepare the person for death, because they have always visited the house on terms of social good fellowship. Does not this feeling prove that their attitude to their people has been anything but priestly?

The whole question of the proper relation of the clergy to the social life of their people is a very difficult one. We certainly do not want to drift into the Roman condition of a priesthood completely out of touch with the social pleasures of their parish. For that is almost sure to lead to a priesthood out of sympathy with their people. The ideal would seem to be attainable only along the line of moderation. A priest ought to mingle socially with his people, but only in moderation and with the dignity which befits his position. He ought to be always unmistakably the priest. If a priest always so conducts himself in a social gathering of any kind that it would not seem incongruous for him to hear the confession of any person present, on a moment's notice, he will not go far wrong.

Very often the laity are to blame, because they have encouraged wrong ideals of the priesthood. The clergy are in the long run very much what the laity make them and what the laity want them to be. If the laity will persist in dragging the clergy out to absurd and tiresome social "festivities"; if they will treat every young, unmarried priest as a good "catch" in the matrimonial market; if they will leave all the business end of parish activities for the rector to attend to; they must not complain if the clergy become somewhat worldly.

Then there is the third class of clergy. We all know of certain admirable priests who do get their people to confession. Would that they were more plentiful! We may learn by studying the lives of such men what are the defects in other clergy which make men and women dislike to choose them for confessors. First of all, they are men who go to confession themselves. "Physician, heal thyself," is a rebuke people have a perfect right to make. No priest can expect to bring other souls nearer to Christ who is not keeping himself unspotted from the world. Furthermore, they are men who are consumed with a love for souls. No love of ease can ever allure them from the great task of saving a human soul. They are men of God—men whose one great specialty is the spiritual life. They are always at their post, always at the disposal of those who seek help in the deeper things of life. There is something inspiring in the answer of the old Dr. Houghton of the Transfiguration, New York, when asked by some of his friends in the dramatic profession why he never went to the theatre. He told them to ask themselves where they would rather find him when they wanted him to minister to a dying actor—in a box at the theatre or in his study. That story leaves on our minds the impression of the priest as a watchman on a tower, which is certainly what a priest ought to be.

The great need of the American Church to-day is the deepening of the spiritual life of the clergy. The immediate need in our present distress is a greater number of priests in the religious orders. People do not hesitate to make their confessions to religious. They feel there is there no incongruity. If we had more priests in our religious orders, we could have more retreats and we could have more missions. The use of sacramental confession among our clergy and people would then increase by leaps and bounds. The spiritual efficiency of the Church would be vastly enhanced, and the whole nation would feel her influence.

As soon as I woke in the morning, I threw myself into the arms of Divine Love as a child does into its father's arms. I rose to serve Him, and to perform my daily labor simply that I might please Him. If I had time for prayer, I fell on my knees in His divine presence, consecrated myself to Him, and begged Him that He would accomplish His holy will perfectly in me and through me, and that He would not permit me to offend Him in the least thing all through the day. I occupied myself with Him and His praise as long as my duties permitted. Very often, I had not leisure to say even so much as the Lord's Prayer during the day; but that did not trouble me. I thought it as much my duty to work for Him as to pray to Him, for He Himself had taught me, that all that I should do for love of Him would be a true prayer. I loved Him and rejoiced in Him. If my occupations required all my attention, I had nevertheless my heart turned towards Him; and, as soon as they were finished, I ran to Him again, as to my dearest Friend. When evening came, and everyone went to rest, I found mine only in the Divine Love, and fell asleep, still loving and adoring Him.—*Armelle Nicolas.*

LITERARY

GERMAN CONSERVATIVE THEOLOGY.—II.

IN a recent number of THE LIVING CHURCH attention was called to the *Biblische Zeit und Streitfragen*, as an example of the protest which has been called forth in Germany itself against the sweeping theories of present-day radicalism. The plan of this series is professedly popular. Similar in purpose but thoroughly scientific in plan is a second series now in course of publication—the *Zahn Commentary on the New Testament*, from the publishing house of Deichert in Leipzig.

The editor of the Commentary, Prof. Theodor Zahn, of the University of Erlangen, is not very well known in America except in scientific circles, but he is one of the most remarkable figures in contemporary Germany. Born in 1838, he has taught in Göttingen, Kiel, and Leipzig, as well as in Erlangen, and he is at present the acknowledged leader of the "Erlangen School" of rigid conservatism. It was he who in 1873, by the publication of his *Ignatian Studies*, encouraged Bishop Lightfoot to undertake the monumental work on the Apostolic Fathers, and a list of his writings would be almost interminable. They cover every imaginable subject on the history of the Church in the first three centuries, the best known being his *History of the Canon* and *An Introduction to the New Testament*, the latter now in the third German edition and in course of translation into English. Recently Canon Sanday did not hesitate to speak of him as the most learned scholar in his field. Even Prof. Harnack is his inferior and no English writer can compare with him.

At the age of sixty-five, Prof. Zahn undertook the great work of his life—the editorship of a commentary on the New Testament in which massive scholarship should be combined with fidelity to historic Christianity. The point of view is rigorously Lutheran, so that Catholics need make but very little allowance for anything but the professedly theological portions of the series. The exegesis (for the most part) and the critical premises and results are what no Churchman would dream of quarrelling with.

Six sturdy volumes of this portentous undertaking are now before us, of which two are from the hand of Prof. Zahn himself, the commentaries on St. Matthew and on the Epistle to the Galatians. To speak of these first:

The first impression that one receives on opening the St. Matthew volume is that of the tremendous learning exhibited—seven hundred large octavo pages packed close with commentary (the Greek text is not reproduced) and bristling with foot-notes in smaller type, nearly every one of which is a substantial monograph in itself. Hebrew type and extracts from the Syriac versions meet the eye everywhere, together with extensive Talmudic citations. References to other passages in the Bible are simply innumerable. The author moves amidst Patristic exegesis as though he had studied nothing else during his life, and his archæological knowledge is profound.

The method followed is very different from that of the ordinary commentary. Instead of a close verse-by-verse exposition, Prof. Zahn takes a large section of perhaps half a chapter and proceeds to treat it as a whole. The general train of thought is first determined and from that he descends to the minute exegesis. And very minute indeed that exegesis is. For instance, the phrase "by the way of the sea" (iv. 15) calls forth no less than three pages of almost microscopic treatment! To the Sermon on the Mount one hundred and fifty-five pages are devoted, on one of which I have counted sixty-eight cross-references. The list of variants of proper names in the genealogy is positively heartless in its exhaustiveness. Textual matters are discussed with the utmost care and penetration, especially in the important passage i. 16, where the whole problem of the difficult Syriac variations is investigated *ab ovo*. The attitude throughout is that of a devoted believer in the strict historic truth of every act related and of one who is very distinctly able to give a reason for the faith that is in him. The *Expository Times* at the appearance of the first edition of the book (the second is now issued) called it "First in textual criticism, first in literary criticism, first in interpretation, first in everything." And this praise is scarcely too high.

Of course, on the other hand, such a commentary has its drawbacks. In the first place, it is very difficult reading. The sentences are interminable and the average length of a paragraph is about twenty pages. Owing to the peculiar method, the student in search of the interpretation of a particular verse will not be able to find what he wants without reading the greater part of one of these paragraphs. The argument is often so fine-spun that the intellectual effort to follow it grows very tiring. Prof. Zahn rarely mentions any other expositor by name, and hence in his references to different opinions, the reader is frequently vexed to see the purpose of pages on pages of reasoning. And not infrequently one is obliged to feel that the interpretation that finally results is the product of a *tour-de-force*, brilliant, but suggesting legerdemain too conspicuously. "Pithiness" is for the most part conspicuous by its absence, but

occasionally such a phrase as "Symbols as such are regarded and understood, not eaten and drunk" (on the Words of Institution) is noteworthy. But in spite of all this, there is no better commentary for the student who is in earnest and not afraid of work, although it should be used in connection with that of Weiss.

The commentary on Galatians is of a much less formidable size and is rather easier to read. The opportunities here for personal idiosyncrasies are not as great as on the Gospels, and the commentary may be recommended unhesitatingly, as needing no corrective. The method is the same, and there are a couple of voluminous and important textual notes (the "no, not" of ii. 5 are omitted, e.g.).

Of the other volumes the most important is Paul Ewald's commentary on the Imprisonment Epistles, written in a brilliant style and presenting an exegesis often identical with that of the Fathers. Prof. Bachmann has given us an excellent and sensible commentary on First Corinthians, in which his treatment of baptism for the dead is especially praiseworthy. Licentiate Wohlenberg, already known for his work in the Strack-Zückler commentary, has contributed a volume on the Thessalonian Epistles and one on the Pastorals. The latter contains a very full defense of the Pauline authorship, although some of the exegetical conclusions are not as satisfactory as they might be—from the Catholic standpoint.

The other contributors to the series, whose volumes are still in preparation, are Prof. R. Seeberg, Dr. Haussleiter, and Prof. Riggenbach. The completion of the commentary cannot be expected for four or five years.

The appearance of such a work as this at a time of agitation like the present is a most encouraging sign. It affords a final answer to what we are hearing all around us, that the dogmas of the Church are abandoned by all really learned men and that modern scholarship and the historic faith are incompatible. The fact is that the cry raised by alarmists and agitators even within the Church is a simple repetition of what has taken place in almost every decade of the past century. In 1835 it was Strauss, in 1845 it was Baur, in the next decade Rénan, later the *Supernatural Religion* turmoil in England, with the Tübingen controversy still in progress, quite recently we have faced Delitzsch and "Babel-Bible," now such men as Schmiedel and his half-informed adherents in this country. The cry has been the same in every case and the result in every case has likewise been the same. Unbelieving scholarship has been squarely met and fought back by believing scholarship, and from each contest faith has emerged stronger for the next.

BURTON SCOTT EASTON.

RELIGIOUS.

The Principles of Religious Ceremonial. By the Rev. Walter Howard Frere, M.A. New York: Longmans, Green & Co. Price, \$1.40.

The discussion of ceremonial in the Church is apt to rouse excited feelings, and to prevent a calm and judicious consideration of the subject. The purpose of this volume of the Oxford Library of Practical Theology is to secure an unimpassioned review of ceremonies as distinguished from rites, and to find out the purpose and value of the different ways of conducting divine worship.

The author first discusses ceremonial in general, and emphasizes the truth that there must be ceremonies in all conditions of life, and the only point to be considered is whether the ceremonies are good or bad. He then reviews the growth of religious ceremonial in primitive times, the mediæval and later mediæval ages. After this he takes up the varieties of ceremonial, which he divides into utilitarian, interpretative, symbolical and mystical. Then follows a chapter on Authority in matters of ceremonial.

The author holds that the direction of ceremonies, outside of those ordered by the rubrics, appertains to the Bishop. He shows how far from being a full directory the rubrics are, and that much depends, of necessity, on traditional methods.

The book concludes with a discussion of the Ornaments Rubric and the Application of Principles. Frere has no patience with the slavish following of the modern Roman ceremonial, nor with the forcing of the Anglican services into Roman moulds. He is specially severe on the practice, lately taken up in a few "advanced" parishes, of the priest and his assistants saying the *Gloria in Excelsis* and Creed secretly, and then sitting down while the choir sings an elaborate setting of the same. He also objects to the use of head covering by the clergy in church, which had utilitarian value when the churches were unheated and drafty, but is now a mere survival, which is offensive to many devout persons.

The American practice of having a processional hymn before and after Morning and Evening Prayer is characterized as absurd—and entirely unjustified by any ceremonial propriety. A solemn procession at Mass is quite another matter; but he objects to a solemn procession at Evensong, except to visit some other altar, a shrine or something of that sort. The elaborate ceremonies at the gathering of the alms, which prevail in some churches, is also faulted.

The book seems to be a good, common-sense view of a very tender subject. The author has abundant knowledge of the whole matter; but he is also blessed with a sense of proportion which is refreshing.

FRANK A. SANBORN.

Wayside Sketches in Ecclesiastical History. Nine lectures with notes and preface. By Charles Bigg, D.D. New York: Longmans, Green & Co.

This volume contains nine delightful lectures by the Regius Professor of Ecclesiastical History in the University of Oxford. There are three series in the book. The first is on three early writers, who are little known to ordinary readers: Prudentius, Paulinus of Nola, and Sidonius Appollinaris. The second three are on Bishop Grosseteste, Wycliffe, and a Kempis. The third set is on the English Reformation.

Dr. Bigg has a delightfully free style which makes his lectures very attractive, and his broad and scholarly outlook gives authority and force to the opinions he sets forth. There is nothing in the least partisan or sectarian in his views, on the contrary he is transparently candid and unbiassed.

FRANK A. SANBORN.

The Exodus. An Epic on Liberty. By Francis Everard Roche. Boston: Richard G. Badger, The Gorham Press, 1906.

We have a somewhat formidable array of verse, in which the oppression and deliverance of Israel by Moses are regarded as a turning point in the history of human liberty. It is a fable and cannot be taken seriously from the point of exegesis. The verse flows smoothly, but grammar is sometimes tortured, and the thought is not always clear.

"THE REMINISCENCES OF A MISSIONARY BISHOP," by the Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri, will be shortly published by Thomas Whittaker. The Presiding Bishop's recollections are full of interesting data relating to the progress of the West, from both ecclesiastical and civil points of view, as well as stirring narratives of personal participation in scenes of dramatic interest—the story of the typical pioneer of the Church.

THE MAGAZINES.

THE SEPTEMBER *Century* is to have a frontispiece, in color, the first of a series of New England country life scenes of a half century ago, by Charles D. Hubbard, "The Vendue," as an auction was formerly called. Other pictorial features of the number will be reproductions of Van Dearing Perrine's paintings of the Palisades; another wood engraving from the old Spanish Masters, Velasquez's "The Spinners," by Timothy Cole, and several insets in tints, four pages by Troy and Margaret Kinney showing glimpses of the stage "Behind the Scenes." There will be reproductions also of pictures made by Thornton Oakley in the anthracite region.

BLACKWOOD'S EDINBURGH MAGAZINE for August contains the continuation of Munro's *Daft Days* and a painful story by Jack London called "The Unexpected." There are also two other stories—"White Violets" and "The Sweetheart Sweep." Various articles about hunting and life in the English colonies make up this number.

A VERY RICH WOMAN.

By RUTH HALL,

Author of "The Pine Grove House."

"OH, dear!" sighed Letitia Root, looking wistfully out from her window, "I am so lonely! I do wish someone—and I am not particular as to the person—would come in this pleasant day, and pay me a little visit."

It was a speech often upon her lips for, like most of those who live alone, Letitia indulged in frequent soliloquy. Faithful, too, to her traditions, she spoke always, even to herself, in a rather mincing tone, and with language selected painstakingly if from, at best, a meagre vocabulary.

Miss Root never used a monosyllable when two or more would do the same linguistic work. What she said, no less than what she did, might be attributed to those factors regarded largely as responsible for all things under the sun: heredity and environment trained her more heedfully than South Whitley's standards would demand, for Squire Root was a district school teacher before he entered upon the study of the law. He bequeathed his two daughters a tiny income; what they referred to, in awe, as "Pa's library"—a score or so of calf-bound volumes—and the pompous diction, ridiculed by outsiders, yet which served to set "the Root girls" (so the white-haired women were known) distinctly apart and quite above their associates.

Miss Candace, the elder, preserved inviolate the standards of their youth. She dominated the little home; she dignified restrictions and toil, and admiring, meek Letitia lived happy in the shadow cast by the other's insistent personality. The greater her loss now, for Candace was dead—ten months dead—and, forlorn as a motherless child, Letitia, who had peered out from behind her sister's tall, commanding form, confronted the world, utterly alone.

The dreariness, bare-faced and fearful, overpowered her.

It was not a light matter, with no "Pa," and no "Candace," to manage her affairs; to oversee the tiny farm; to watch that the man who worked it on shares gave the owner her dues; to attend to her interest-money's expenditure. For Letitia was regarded in South Whitley as a woman of means. The Squire's investments realized for his family nearly four hundred dollars a year. Now that this was Letitia's alone, the neighborhood felt her to be rich beyond the dreams of avarice. But none of the worries incident to large interests was aught whatever to Miss Letitia beside the outcry of her dependent nature, sick for companionship. She could not adequately express this longing; certainly not in speech; for timidity, fostered by a repressed girlhood, resulted in a primness that was reticent and cold of bearing.

In South Whitley, a farming community of scattered homesteads, there were no near neighbors to "the Root place," and to no one had encouragement been palpably extended to perform the social function known thereabouts as "dropping in." Days and weeks passed, and Letitia neither saw nor spoke to a fellow-being. She was nearly a mile away from her church, a distance prohibitory much of the year to attendance on services that gave her delights not only spiritual, but mental, too. It was so agreeable, she used to tell herself, of a summer Sunday, as she stood in her pew and lustily joined in the hymn, "just to have folks around." But autumn came, and winter, and the only glimpse Miss Letitia caught of "folks" was an occasional passer-by on that back road, after whom she gazed longingly through the greenish panes of her front window.

To-day—the day on which her story begins for us, as it truly began anew for her—she watched Matthew Thompson guiding his old sorrel horse and his clumsy cutter through the dreary drifts of snow, and it was the sight of Matthew's burly form that called forth the outcry:

"I do wish someone, and I am not particular as to the person, would come in, this pleasant day, and pay me a little visit."

She spoke, fully aware what Mr. Thompson's errand might well be, why he should choose perhaps to stop his cutter at the gate and enter her home. Her wood-lot and his south meadow joined; the boundary fence was in a deplorable state. It was most unreasonable to expect that it should last through another year, or that Matthew—so good a farmer—should let Miss Letitia off from a demand that she pay her part toward its restoration. The money therefore was a consideration, even to a person with four hundred a year. Yet Miss Letitia felt so desperately lonely; she so grievously needed society, that she recklessly assured herself that Matthew Thompson (and he was but a dull man, too) would have been more than welcome.

"I am beyond caring why he came," she reflected, as the broad back of Mr. Thompson disappeared in the distance; "I am weary for company. I wish he had stopped to speak with me."

Poor little Miss Letitia! The life she was forced to lead was to her very much as it would be to a vine were it required to spring straight upright, and be firm without support. She could not stand alone. So, too, it was that, bereft of human aid, she had grown, in these last sad months, to turn to heaven for help. Once upon a time she was content to kneel at night and morning by her bedside, and repeat a formula she called her prayers. Of late, and often and often in the course of her long, tedious days, she would lift up her heart, like the Psalmist, and call on God, who drew nearer as man seemed farther away.

She looked up now, standing by the window, and she spoke aloud:

"Oh, Lord," she cried, "I don't know how I can endure it any longer. I don't know how I can. I am so lonely, and no one comes to see me. They all drive past."

There was a knock at the door.

It seemed so apposite, so like a direct reply to her appeal, that she trembled with excitement, a strange mingling of hope and what was close to dread, as she fluttered along the entry to answer the summons. And, with her hand on the latch, she reflected (for Letitia had faith as a child): "Maybe the Lord has sent me a friend, because I told Him I was lonely."

Then she opened the door.

A round-faced, small man, with kindly, twinkling eyes, stood on the porch—entirely a stranger to her.

"Miss Root? Miss Letitia Ellen Root?" he repeated her name interrogatively, raising the hat from his bald head.

Letitia said "Yes," and invited him into the house. Was it in answer to her prayer, she questioned in the moment while she was conducting her visitor to the sitting-room. For the faith of a child is not that of a man. And this new-comer

seemed more like another means of demand upon her—an agent or petitioner. Confronted by the possibility of returning "No" to his request—an answer very formidable to Miss Letitia's gentle timidity—she felt by no means so sure that, after all, any company was better than none. Seated in her straight-backed rocking-chair, she poised herself severely upright as Candace had taught her, outwardly almost forbidding of mien, inwardly perturbed.

But the stranger was no canvasser, as speedily came to light. He plunged without preface into a long and, to his auditor, much involved statement, whereof Letitia snatched but a clause, or a sentence here and there. When he paused at last, apparently for breath, she had caught but three facts from out the tangle of his words: his own name was Byron Cooley, and he was a lawyer, representing the estate of her father's nephew, Roswell Pettibone. Mr. Pettibone, it seemed, had recently died.

"I am sorry," faltered Miss Letitia, wishing she might have been sorrier. "But I was not intimately acquainted with my cousin. I never had the pleasure—"

Mr. Cooley interrupted her.

"You don't understand, I think, Miss Root. Roswell Pettibone, a wealthy man, left you his sole heir. There is a fine place in Brinkley—"

A sudden rush of enlightenment flooded Letitia's mind. It was not in her to rejoice because of her cousin's death; yet, since he was dead—

"A place in Brinkley?" she repeated, interrupting in her turn.

"A fine house; one of the finest in town. Sixteen rooms, three verandas, two bay windows, mansard roof; brick with stone facings, hot and cold water—"

"Are there neighbors?" said Miss Letitia.

Mr. Cooley stared.

"It is situated in the residential part; the neighborhood is very choice. And there is about half an acre in garden—fruit and flowers in profusion; the shrubbery is quite remarkable."

"Ah! Is Brinkley a sociable village? Have you—are there—" Miss Letitia stammered in her eagerness—"lectures—a—gramophone, and a—what is it called? A stereopticon, perhaps?"

Mr. Cooley continued to stare.

"We have an Entertainment Bureau. They get up an excellent programme. Are you fond of gaiety, Miss Root?"

It seemed a ludicrous query to put to the staid little spinster. But he could not account for her attitude.

"I have never participated in social gaieties," said Letitia's measured tones.

Still puzzled, and far from answered, he went on:

"You know you can do quite as you please now. You will be a very rich woman. There is probably an income of at least \$20,000."

Knowing as he did what were her present resources, he expected her to be staggered by the announcement, but she accepted it coolly enough. That was not the point.

"Wealth is a solemn responsibility," quoth Miss Letitia. "I have already an income that provided amply for all my modest needs; with caution of course; with prudence. But, I confess, it is not adequate to afford the opportunities of travel, nor change of scene. I have never been outside of South Whitley. I have seen little of the world, nor have I partaken of its advantages."

"In that case, no," said Mr. Cooley.

"And, again I confess it, my first thought was—Brinkley is a large town?"

"There were 7,326 inhabitants at the last census." He spoke with masculine particularity.

Letitia's eyes shone.

"I shall reside in Brinkley."

"I am glad to hear it. I was afraid that you might be so attached to your old home—"

Letitia shuddered.

"Home is not a place," said she. "It is people. Naturally I am attached to this house. It was my birthplace, and—there are memories. But I shall reside in Brinkley."

"I think you are wise, Miss Root."

"I know I am. Have you a wife and daughters, sir?"

"I regret to say I am unmarried."

"I was thinking, if you had a family they might visit me at once. I should not be so strange."

Mr. Cooley recalled the fact that she was now the richest woman in Brinkley.

"You won't be strange," said he. "You'll be visited."

* * * * *

"I hate to go," complained Jessie Watson, adjusting her veil before the mirror. "If it were a pauper, that would be charity. But this seems truckling to such a very rich woman as Miss Root."

"She is a new-comer," said her mother, uttering the obvious retort with the inexorable sound of common-sense. "And the rich have their own need of charity. She can't feel it is forcing one's self on her, a mere friendly call, and from such near neighbors. It is perfectly right, dear."

Jessie turned from the glass to survey the speaker, with a shrewd smile.

"You talk at considerable length," she commented, "to assure me it is perfectly right. I fancy, Mrs. Watson, you, yourself, are uneasy as to whether I go or not."

"One should never hesitate to do a kindness," was the evasive reply.

"Well, I'm sorry you're not a moral support." Jessie was rummaging in the closet for her parasol. "But I'll explain your sprained ankle." She paused at the threshold. "Good-bye, mother. Wish me well out of it! She can't do more, though, can she, than show me the door?"

"Don't talk nonsense," urged Mrs. Watson. "It's our duty to be neighborly, and hers to be grateful. Just do your part, and leave the rest to her."

"Much she'll be grateful—a woman with \$20,000 a year! And I'd rather she hadn't looked so grim, and so very rich, as she drove up with Mr. Cooley. Oh, well, good-bye, and watch for the return, with clipped wings, of your angel of charity, mother!"

An hour passed—two hours. Mrs. Watson began to be alarmed. She could not understand what kept her daughter so beyond all reason at the house next door, whose new tenant had arrived in Brinkley but thirty-six hours before. Had an accident occurred? Was there a mystery? They knew nothing of Miss Root, nor her antecedents. Suddenly upon her troubled fancies the outer door flew open, and Jessie, in a girlish agitation, sped into the room and across to the lounge, sinking before it upon her knees.

"Oh, mother, such a time! Such a queer, quaint time! She's thrown herself prostrate on me. I am her elected guide and philosopher. She begged me to stay to supper. I'm sure she'd have kept me over night."

"What do you mean, child? Is Miss Root—peculiar?"

"Rather! At first she was all prunes and prisms, and I thought her purse-proud, of course. Oh, but when she began to thaw! It wrung my heart, remembering you, with all your good times, your interests and your outlook. We imagined we were poor. We didn't realize what poverty is. She's never had anything, not even emotions. And this stupendous change finds her like a baby, lost in the dark."

"Jessie, I wish you would try to be rational."

"I am trying; but it's hard; the situation is so irrational. As she thawed she talked, and she talked; and she kept me. She took me through the house and showed me everything. I was not let off the cupola, nor the cellar. She made one excuse after another not to be left alone. And, when I *had* to go (I've given my word to be there early to-morrow morning), she followed me out—I said she'd show me the door!—across the porch, and down the steps. I kissed her then; I couldn't help it. She looked so—incompetent! Mother, at that, she broke down and cried: 'My dear, you're an answer to prayer!' An answer to prayer, mother! And that is our rich Miss Root!"

"GREAT PEACE have they which love My law." They see that from Me, the sovereign Ruler of the world, who governeth all things with infinite wisdom, order, and love, nothing but good can spring; and that I can take care of them and their affairs far better and more successfully than they could of themselves. Thus, considering that all that happens to them comes from Me, they are strong with an invincible patience, and bear all things, not only with resignation, but with cheerfulness and joy, tasting in all things that befall them externally or internally the sweetness of My ineffable love. And this is to believe, and meditate with a cheerful and grateful spirit, even in the midst of tribulations and difficulties, that it is I who sweetly dispose all things, and that whatever happens springs from the inexhaustible fountain of My goodness.—*St. Catharine of Siena.*

YOU FEEL in some families as if you were living between the glasses of a microscope. Manner, accent, expression, all that goes to make up your "personality," all that you do or leave undone, is commented upon and found fault with.—*H. Bowman.*

Church Kalendar.



Aug. 26—Eleventh Sunday after Trinity.
 Sept. 2—Twelfth Sunday after Trinity.
 " 9—Thirteenth Sunday after Trinity.
 " 16—Fourteenth Sunday after Trinity.
 " 19—Wednesday. Ember Day. Fast.
 " 21—Friday. St. Matthew, Evangelist.
 Ember Day. Fast.
 " 22—Saturday. Ember Day. Fast.
 " 23—Fifteenth Sunday after Trinity.
 " 29—Saturday. St. Michael and All Angels.
 " 30—Sixteenth Sunday after Trinity.

Personal Mention.

THE Rev. J. C. HATHAWAY, rector of Holy Innocents' Church, Evansville, Ind., has accepted an election as curate, Grace Church, Oak Park, Chicago, and will enter upon his duties there on October 1st.

THE BISHOP OF INDIANAPOLIS expects to sail for Europe on the Cunard SS. *Carmania*, on August 28th, to return by the same vessel early in October. During September his address will be, care of The American Express Co., 5 and 6 Haymarket, London.

THE Rev. SAMUEL G. PORTER is in charge of Grace Church, Galveston, Texas, during the absence of the rector, the Rev. H. E. Bowers, D.D.

THE Rev. ERNEST V. SHAYLER of Oak Park, Chicago, sails for Europe via SS. *Cedric*, August 24th. Address: Care Bank of Scotland, London.

THE Rev. GEORGE STOCKWELL has resigned as priest in charge of Parker and Hurley, and on September 1st became priest in charge of the churches at Creighton and Nohara, Neb., with residence at Creighton.

THE Rev. CHARLES F. SWEET did not sail for Japan on August 1st, as was reported in THE LIVING CHURCH. He is to sail, with his family, on the SS. *Mongolia* from San Francisco, October 5th.

CLERICAL RETREAT.

HOLY CROSS, WEST PARK, N. Y.

We hope to have a Retreat for the clergy here, beginning on Monday evening, September 3, and ending with a corporate Communion on Friday morning, September 7th. The Bishop Coadjutor of Milwaukee, the Right Rev. W. W. Webb, D.D., has promised to conduct the Retreat. All will be welcome who can attend the Retreat in full, and who are willing to observe the rule of silence. No charge will be made or collections taken. Gifts for the Order may be placed in the alms-box in the front hall. JAMES O. S. HUNTINGTON, Superior O.H.C.

RETREAT FOR LADIES.

The Rev. Dr. Barry, Dean of Nashotah, will give a Retreat for ladies, in the Convent of the Holy Nativity, from September 4th to the 8th. Any ladies desiring to attend, will kindly notify the Reverend Mother Superior, S.H.N., as soon as possible.

CAUTION.

I desire to warn all persons from placing any confidence in one calling himself Alexander Child, based upon lay reader's license issued by me on his behalf. I have revoked said license for good reasons, and I desire that no one may suffer in consequence of an improper use of this license.
 GEORGE F. SEYMOUR.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmaster, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

A TEACHER OF FRENCH AND OF PIANO. References. Address: PRINCIPAL All Saints' School, Sioux Falls, S. D.

GOOD ORGANIST and leader for choir of mixed voices. Excellent opportunity for pupils in vocal training and piano. Also position in fine orchestra as accompanist. Address: Rev. C. T. SROUT, Traverse City, Mich.

REFINED AND CAPABLE WOMAN to assist in the care of two children, in city of the Middle West. Address "H," this office.

DEACONESS to take charge of Day Nursery. Address: REV. LEWIS P. FRANKLIN, Newark, Ohio.

WANTED.—An unmarried choirmaster and organist who can also teach English branches in choir school. Address: Box K, THE LIVING CHURCH, Milwaukee.

WANTED CURATE.—Young, unmarried, deacon or priest; sensible; loyal; Middle West; interesting work; living salary. "PAROCHIAL," care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

A CLERGYMAN'S DAUGHTER, graduate, desires a position as governess or mother's helper. Virginia or North Carolina preferred. References exchanged. Address: J., LIVING CHURCH.

A CLERGYMAN'S DAUGHTER, with much experience, desires to know of some place where she can do social work among white or colored people. Can play Church music, and has some knowledge of trained nursing. Highest references. Address: JEAN, care THE LIVING CHURCH.

ERBEN ORGAN FOR SALE.

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

UNLEAVENED BREAD.

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

THE SISTERS OF ST. MARY are prepared to furnish a pure, unleavened bread for the Holy Eucharist, round, with various designs, and square, prepared for fracture. Samples sent on application. PEESKILL, New York.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.
 A. M. RANDOLPH,
 Bishop of Southern Virginia.

EPHATHA REMINDER AND APPEAL.

For thirty-three years, the undersigned has depended upon Twelfth Sunday after Trinity Offerings to meet the expenses of missionary labor among the deaf mutes of the Middle West. Now, again, appeal is made for remembrance on that day, which is September 2nd, this year.

REV. AUSTIN W. MANN,
 General Missionary.

21 Wilbur Ave., S. E., Cleveland, Ohio.

THE WESTERN CHURCH MISSION TO DEAF MUTES appeals for Twelfth Trinity offerings.

REV. JAMES H. CLOUD,
 General Missionary.

2606 Virginia Ave., St. Louis, Mo.

THE SPIRIT OF MISSIONS

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INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Mission of the Holy Ghost. By the Rev. G. H. S. Walpole, D.D., Rector of Lambeth, Examining Chaplain to the Archbishop of York, author of *Vital Religion*, etc.

HENRY ALTEMUS CO. Philadelphia.

The Tin Diskers. A Story of an Invasion that all but failed. By Lloyd Osbourne, author of *The Motormaniacs*, *Baby Bullet*, etc.

The Water Mead Affair. By Robert Barr, author of *The Woman Intervenes*, *The Mutable Many*, etc.

The Cynic's Rules of Conduct. By Chester Field, Jr., author of *How to Make a Hit with the Girls*, *How to Butt Into Society*. Illuminated cloth, 50 cts.

The Cynic's Dictionary. By Harry Thompson.

E. P. DUTTON & CO. New York.

The Children's Heroes Series, edited by John Lang. *The Story of Captain Cook*, *The Story of Livingston*, *The Story of Joan of Arc*, Sir Walter Raleigh. Price, 50 cts. each.

Canada the New Nation. A book for the settler, the emigrant, and the politician. By H. R. Whates. Price, \$1.50 net.

Dear Love. The history of her summer's Makebelieve. By Frances Campbell. Price, \$1.50 net.

From a Cornish Window. By A. T. Quiller-Couch, author of *Two Sides of the Face*, *The Westcoates*, *Dead Man's Rock*, etc. Price, \$1.50 net.

The House of Cobwebs and Other Stories. By George Gissing. To which is prefixed the work of George Gissing. An Introductory Survey by Thomas Seccombe. Price, \$1.50.

Personal Forces in Modern Literature. By Arthur Rickett. Price, \$1.25 net.

THOMAS WHITTAKER. New York.

The Man and the Master. By James E. Freeman, author of *If Not the Saloon, What?* and *Themes in Verse*.

THE CHURCH AT WORK

THE REV. HARRY WILSON.

THIS DISTINGUISHED priest, who was vicar of St. Augustine's, Stepney, from 1883 till recently, has accepted the appointment of Senior Canon of All Saints' Cathedral, Milwaukee, and will enter upon his duties early in September. Father Wilson is a priest of large experience, a powerful preacher and a notable worker among the poor of London. He is the author of several books on doctrinal lines, particularly *Catholic Teaching and Why and Wherefore*. This latter is published in an American edition by The Young Churchman Co., and has had a very large sale. While Father Wilson will not come to a Cathedral of the age and grandeur of the old Cathedrals of England, yet he will come to the one that fought the fight for the Cathedral system in this country, and as rich in martyrs' blood as any Cathedral of the mother Church.

Bishop Nicholson's health precludes any active work in the Cathedral, and of necessity the great burden will at once fall on the new Senior Canon, whose reputation goes before as a guarantee of successful work. Father Wilson was ordered deacon in 1877 by the Bishop of Ely on behalf of the Bishop of Worcester, and priest a year later by the Bishop of Worcester himself.

A LARGE LEGACY.

CHRIST CHURCH, Adrian (diocese of Michigan), has just received a legacy by the will of the Clark estate, in the amount of \$17,800, of which \$3,000 is to provide a marble altar and reredos, \$2,700 a new organ, \$1,000 is for the poor fund, and \$11,000 is an endowment for maintaining repairs and general care of the fabric, and the music. The present oak altar and reredos, with its fine copy of Da Vinci's "Last Supper," is to go to the church at Hudson, Mich. This was also a gift from Mr. Clark, who provided much of the money for the erection of the beautiful English Gothic stone church that Christ parish now possesses.

ST. PETER'S-BY-THE-LAKE.

ST. PETER'S-BY-THE-LAKE (Rev. Wm. M. Cook in charge), is the newest chapel in the diocese of Albany. It is situated on Fourth Lake, in Herkimer county, one of the most beautiful lakes in the Adirondacks, and is accessible by land as well as by water, the only road and railroad in that region running through the chapel lot. The opening services were held on July 29th; the day was most beautiful. There were thirty communions made. A congregation numbering over 160 persons were in and about the church, many not being able to get inside. The Rev. Wm. A. Cook of Ilion, who has been instrumental in building the church, was the celebrant at this service of Holy Communion. The Rev. W. C. Prout of Herkimer preached the sermon which was highly enjoyed. The offering at this service was \$40. Although supplied through the generosity of friends with chairs and altar and altar linen, it still needs a cabinet organ or piano, a lecturn, clergy stalls, litany desk, ecclesiastic candlesticks, and above all, eucharistic vessels and a font. In time, also, it is hoped a bell may be given for the tower. Any persons willing to supply one or more of these articles are requested to communicate with the Rev. Wm. M. Cook of Ilion, N. Y., who will be very glad to confer with them in regard to these things. The property, which is now worth over \$2,000, is deeded to the

trustees of the diocese. Prayer books and hymnals, and a Bible for the lecturn, have been presented by the Bible and Common Prayer Book Society of Albany and vicinity. Services will be held on the Sundays in August and part of September.

TRANSPORTATION TO ASHEVILLE.

THE transportation committee of the Missionary Conference of the Third Department, to be held at Asheville, N. C., October 23d, 24th, and 25th, announce that they have just succeeded in securing a one-fare rate for all who shall attend the Conference from Virginia, Kentucky, Tennessee, and North Carolina, and that the same rate will shortly be made from West Virginia, Maryland, and the District of Columbia. It is expected also that arrangements will be perfected whereby those who attend the convention of the Brotherhood of St. Andrew in Memphis the preceding week may have the privilege of stop-over at Asheville. This will be of especial interest to Brotherhood men in Baltimore, Washington, Richmond, and Norfolk.

BISHOP MONTGOMERY IN CANADA.

BISHOP MONTGOMERY, secretary for the Society for the Propagation of the Gospel, is visiting Canada; he arrived in Montreal by the *Victorian* and spent two or three days in the city, leaving for the West on August 14th. He gave an address on that day to the clergy in the Synod Hall. He said that he had come to Canada to study the condition of the Church of England throughout the Dominion, with a view to enlarging the work of the Church, especially in Manitoba and the new western provinces. The S. P. G., he said, was anxious to know what could be done to continue their aid to the Church in Canada, especially as the influx of immigrants now pouring into the West demanded immediate attention.

"Just previous to my departure from England," the Bishop said, "I was handed the sum of \$50,000 for missionary work in the Dominion, and this generous act, I think, speaks well for the amount that the Society is determined to raise for the Church in Canada."

The Bishop said, too, that he was working up the preliminary arrangements in preparing the way for the holding a congress of the Anglican Communion all over the world, which he hoped would meet in London, Eng., in 1908, for the purpose of considering worldwide missions. During the same time the Pan-Anglican Synod will also meet in London, when an effort is to be made to raise several millions of dollars for the propagation of the Gospel. This great thank-offering, it is expected will be made in St. Paul's Cathedral, London. A special service will be held to commemorate the effort.

Referring to the progress and work done by the S. P. G. the Bishop said that at the present moment Canada was attracting much attention and it was the opinion of the Society that special efforts must be put forth to sustain the work of the Church there.

He spoke encouraging words to the clergy present, and pleaded for true and devoted work within the Church. He was pleased to be in Canada and looked forward with pleasure to his visit to the great Canadian West.

Bishop Montgomery, during his stay in Montreal was the guest of Bishop Carmichael. He visited the various Anglican institutions in the city and had interviews with officials of the Canadian Pacific Railway relative to immigration matters, in which he is much

interested. As he acted as chaplain and held services on board the *Victorian*, on her voyage out, he came in contact with many immigrants. He paid a visit to the Andrew's Home, for inspection, as it is the distributing point for many immigrants, and the center for the S. P. C. K. work in Montreal. He and Bishop Carmichael were met on arrival by the secretary, Canon Renaud, the treasurer, the deaconess, and other members of the staff, and after a tour of inspection expressed himself as much pleased with the manner in which the institution is managed.

Bishop Montgomery left for Toronto and the West on the evening of the 14th of August. He was accompanied to the station by Bishop Carmichael, Canon Renaud, and the Rev. J. Elliott.

LAYING OF CORNER STONE.

"IN THE Name of the Father and of the Son and of the Holy Ghost, to the glory of God and for the use of the Holy Catholic Church, commonly called the Protestant Episcopal Church in the United States," the corner stone of St. Andrew's Church, Wheeling, W. Va. (the Rev. T. J. O. Curran, rector), was laid on Sunday, August 12th, in the presence of about 500 members and friends of the parish.

In the absence of the Bishop, the Rev. Mr. Curran, the rector, conducted the service, assisted by the Rev. Messrs. Morton A. Barnes of Fairmont, W. Va., and Lee H. Young of Hastings, Neb., a former rector of the church.

The weather was ideal for the occasion and the service began at 3 o'clock. The music was rendered by St. Andrew's choir, and the opening address was made by Mr. Curran, who spoke of the work and growth of the church since his coming here, six years ago, when the situation looked almost hopeless and he found but a handful of Church people, who had little confidence in the future of their cause. Since his coming, however, they have been growing until now there is a hard working congregation, building for themselves a \$25,000 church and rectory. Much of the success is due to the faithful help and self-sacrifice of Mr. Curran.

The church will be a handsome structure of brick and concrete. It is to be an exact duplicate of the memorial Church of the Good Shepherd at Parkersburg, and when finished will be one of the handsomest church edifices in the city. The first floor will be known as St. Andrew's Hall, and the second the church proper.

The corner stone contained coins of the United States, records of St. Andrew's Church and list of communicants, jubilee copy of the *Parish Record*, *Diocesan Journal*, first and last copy of the *Call* (St. Andrew's parish paper), photographs of Mr. Curran and friends of St. Andrew's, and a piece of the corner stone of Canterbury Cathedral, which Mr. Curran has had in his possession for a number of years. The work on the church is progressing rapidly and it is hoped to have it completed and consecrated on St. Andrew's day.

MUNIFICENT BEQUEST.

MR. ELIHU L. CLARK, who died suddenly at New Haven, Conn., on June 28th, has generously remembered Christ Church, Adrian, Mich., his native city. His will provides that the church is to receive the income of \$11,000 to be used in keeping the church edifice in good repair, and towards furnishing music. The income from \$1,000 to be used

in caring for the poor of the parish. The sum of \$3,000 to be devoted to the erection of an altar in beloved memory of testator's mother; and \$3,700 to provide for a new organ.

A HEAVY EXPENSE.

AS A RESULT of the storm of 1900, Grace Church, Galveston, Texas, has to be raised to the level of the recently constructed seawall. It is a beautiful stone building, and the work of raising it will cost approximately \$10,000. As most of the parishioners have had to bear the expense of raising their own homes, the rector (the Rev. H. E. Bowers, D.D.) appeals in the *Texas Churchman* to the parishes and missions in the diocese for help. Individuals outside of the diocese might properly assist also, although no appeal has been made.

NIOBRARA DEANERY, SOUTH DAKOTA.

IN VIEW of the fact that in South Dakota there are many thousands of Indians, Bishop Hare has sent out notices printed in the Sioux language informing the members of the Church that the annual convocation will be held next month at Santee Indian agency. The gathering, which will be composed of a large number of Indians and white clergymen from all parts of the state, will be called to order on Saturday, September 15th, and will continue in session several days.

These gatherings are among the most interesting of the year in the Northwest. The notices sent the Indian members of the Church are of a very unique character, as the following verbatim copy will show:

"Sioux Falls, S. D.—Wakta Po! Niobrara Deanery on Convocation kin he Isanyati oyate eгна tokata September wi wiyawapi 15, hianna mazaskanskan 9:30 ape cin, Owan-kayujaja anpetu kin, himniciyin kta e le eciyatanhan kicopi.

"Isanyati Owakpamni etu kta.

"Tona hipi kta wicakahnigapi kin, tokin wicasa "Wicohntani on kujapi (skankapin) sni, woniya on aiciciyapi, na Itancan kin okiyapi" (Rom. xii. 11). Hecapi nin ecahmi.

"WILLIAM H. HARE.

"South Dakota obaspe el Bishop.

"Yuwicake cin: William Holmes, Wowapi Kaga."

Translated into English the notice reads as follows:

"The convocation of the Niobrara Deanery is hereby called to meet among the Santee Indians beginning Saturday, September 15th, at 9:30 A. M.

"The place of meeting will be at the agency.

"I trust that delegates will be chosen who are 'not slothful in business, but fervent in spirit, serving the Lord' (Rom. xii. 11).

"WILLIAM H. HARE,

"Missionary Bishop of South Dakota.

"Attest: William Holmes, Secretary."

CONSECRATION OF THE BISHOP ELECT OF OREGON.

CANONICAL consent having been given to the consecration of the Rev. Charles Scadding, Bishop-elect of Oregon, the Presiding Bishop is now arranging the preliminaries. If the date proves convenient for the Bishops who will be asked to assist, the feast of St. Michael and All Angels will be chosen as the day, and Emmanuel Church, La Grange, diocese of Chicago, will be the place. As it will be on Saturday, the Bishops will be asked to remain in Chicago for a missionary Sunday. Owing to his ill health, the Bishop of Milwaukee has been obliged to decline to take part in the consecration.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Improvements at Holy Cross, Troy—Services at Zion Church, Morris—Festival at St. Luke's, Cambridge.

SERVICES were held at the Church of the Holy Cross, Troy, August 5th, morning, at 10:30 o'clock, and Monday morning at 8 o'clock, and then the church was closed for the remainder of the month in order that the walls may be repaired and tinted. This will be the first time in more than ten years that the church has been closed.

AT EVENSONG on Sunday, July 29th, in Zion Church, Morris (Rev. Geo. H. Sterling, rector), a class of 28 (19 adults and 9 children) were baptized by the rector. Four of the candidates were from the village of Morris, the other twenty-four being the first fruits of a new mission which has lately been started at Butts' Corners, about six miles from Morris. Mr. H. E. Martin, who until recently has been a minister in the Baptist denomination and who is now a postulant for holy orders, has charge of this mission and is doing excellent work. This old historic parish of Zion Church is enlarging its work. The rector, assisted by the curate, the Rev. T. S. Kilty, and Mr. Martin, serving West Burlington, sixteen miles distant; New Lisbon, four miles; Butts' Corners, six miles, and All Saints' Memorial Chapel, three miles, beside the work done in the village at the parish church. Sunday Schools are established at all these points and are well attended. During the incumbency of the present rector, ninety-five adults have been baptized.

AT ST. LUKE'S, Cambridge (Rev. Calbraith B. Perry, D.D., rector), on the afternoon of Sunday, August 5th, the eve of the feast of the Transfiguration, a children's service, with "public catechizing," was held. The Sunday School, with its teachers and officers, entered the church in procession, singing "Onward Christian Soldiers," a beautiful processional cross, the gift of the Sunday School librarian, Mr. E. B. Cornell, being used for the first time. Master Willie Barnaby acted as crucifer, and Masters Carl Cook and Calbraith Perry, Jr., as acolytes, the rector being vested in cope both in the procession and at the *Magnificat*, which was rendered to fine anthem setting by the quartette. The remaining parts of the fully-choral service, the Psalter and *Nunc Dimittis*, Plain-song, and Hymns 167 and 253 were heartily sung by the children; showing the efficient training of Dr. Schaible, the organist of the church. The new cross of lacquered brass, with oak staff, was presented at the offertory and blessed by a short prayer by the rector. It was universally remarked that the vested cross-bearer and little servers performed their new duties with reverent precision. At the close of the service prayers were said for blessing on the parish and Sunday School, and also for the Church of the Transfiguration, New York City, on its feast of dedication, a church having specially close bonds with both rector and parishioners of St. Luke's.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Death of Mrs. Slaughter—Choir Outing.

THE PEOPLE of St. Luke's Church, Evanston, are mourning the loss of one of their most active workers in the person of Mrs. Gabriel F. Slaughter, who was instantly killed on Sunday afternoon, August 12th, in a collision between the automobile in which she was riding, and an electric car. Mr. Slaughter was only slightly injured but Mrs. H. S. Slaughter, a relative, was very severely hurt.

TWENTY-FIVE men and boys of the choir of St. Simon's mission, Chicago, spent a most enjoyable two weeks in camp at Bangs Lake, Wanconda, Ill., under the care of Mr. E. M. Latimer, the choir-master. Mr. Gwyn, priest-in-charge of St. Simon's, has returned from vacation. During his absence the services were conducted by Mr. Taylor, a postulant for Holy Orders.

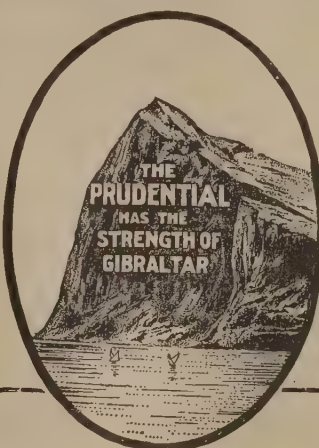
THE REV. DR. FRANK DU MOULIN, rector of St. Peter's Church, Chicago, has declined the call to the Deanery of Ontario and rectorship of St. George's Cathedral, Kingston, Canada.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Services at Broad River—New Rector, Ridgefield—Personal—New Organ at Plymouth—Legacy at St. James', New London—A Sensational Baptism.

THE MISSION Sunday School recently established by Grace Church, Norwalk, in the



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suburb of Broad River, is in a flourishing condition. The session on the Ninth Sunday after Trinity was one of especial interest. At the close, and after a brief address, the rector of the parish, the Rev. James Benton Werner, in the presence of a congregation that filled the school house, administered the Sacrament of Baptism to thirteen children.

THE REV. JOHN H. CHAPMAN of the diocese of Virginia has become rector of St. Stephen's, Ridgefield, entering upon his duties on the Ninth Sunday after Trinity. The retiring rector, the Rev. Foster Ely, D.D., is rector *emeritus* of the parish.

THE REV. GEORGE I. BROWN of Harrisburg, Pa., is spending his vacation at Brooklyn, his native town. Mr. Brown is a lineal descendant of General Israel Putnam, and a grandson of the late Rev. Riverius Camp, D.D., many years rector of Trinity Church, and a nephew of the late Rev. Edward R. Brown.

THE PRESENT rector of Trinity, the Rev. Samuel F. Jarvis, D.D., and the senior warden, Mr. J. Sprague Bard, celebrated their natal anniversaries on August 3d. Dr. Jarvis, who is a grandson of the second Bishop of Connecticut, has completed thirty-two years of service in the parish. Mr. Bard has served for some sixteen years as senior warden.

A NEW organ has been purchased for St. Peter's, Plymouth—the work of the women of the venerable parish.

ST. JAMES' PARISH, New London (the Rev. Alfred Poole Grint, Ph.D., rector), receives a legacy by the will of Mrs. Ellen Hilliar, who died in the early summer.

THE LATEST in the way of a Protestant sensation:

"For the first time in its history, and so far as known, in the history of Connecticut, a moonlight immersion was performed — Sunday night at —, a fashionable summer resort on Long Island Sound. Rev. —, who is connected with the mission at Five Points, New York, who managed the Elim home at —, during the summer, was the officiating clergyman. Cottagers in bathing suits, who had been waiting until flood-tide for a chance to enjoy the pleasures of swimming, lined the beach and summer couples in rowboats enjoying the moonlight, made a fringe about the bathing beach where the immersion took place."

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Bishops Literary Work—Two Interesting Items.

BISHOP COLEMAN is busily engaged writing an article on "The History and Constitution of the American Church," to be published in the new Schaff-Herzog Encyclopædia. The Bishop's part of the work will be finished and in the publisher's hands by September 1st. Bishop Coleman was especially selected to write this article, as he is considered one of the best informed ecclesiastics in this country. His son, Alexis I. du Pont Coleman, connected with the College of New York, is also contributing to the forthcoming encyclopædia.

THERE ARE two recent occurrences in relation to the laity of Delaware that may be of interest wider than merely diocesan. Mrs. Thomas D. Clark, sister of the Rev. Frederick A. Heisley, and until lately contralto soloist at her brother's church (Calvary, Wilmington), sailed on the Red Star steamship from Philadelphia, June 29th, on which Dr. Osborne, Bishop Coadjutor of Springfield, also sailed. Mrs. Clark was soloist at one Sunday service which the Bishop conducted in the cabin. Later that week she gave a

concert which netted \$48.75 for the Seaman's Fund.

A very touching incident has come to light with the death from consumption of Mr. Henry Hugg McMullen, Jr., of the congregation of Calvary Church, Wilmington. Mr. McMullen had been foreman of the cabinet-making department of the Harlan-Hallingsworth Company at Wilmington, cabinet builders. While sojourning at Los Angeles, Cal., for two months, he declined a lucrative position with a master builder, but consented to figure out the estimates on all the items making up a bid for a contract to erect a business building in the city. He declined to accept compensation for his work and attached such little importance to the gentleman's statement, "Then I will put money into your pocket," that it did not occur to him to look and see, until three days after his return to Wilmington, when \$30 in gold were found at the bottom of one of the overcoat pockets, where gloves, handkerchief, and time-tables had kept the money stoppered up. On Monday morning, the Rev. Frederick A. Heisley, rector and friend to the family, baptized and communicated Mr. McMullen, who died the following morning, the funeral taking place from his late residence, 203 N. Washington Street, Wilmington, at 3 o'clock, Friday afternoon, August 17th.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Clergy Appointed Chaplains.

TWO OF THE clergy of this diocese have been the selection for chaplains of the two regiments of the Kansas National Guards—the Rev. Irving E. Baxter of Lawrence, and the Rev. A. A. Watkins of Ft. Scott. The regiments are now encamped with the large number of regulars collected at Ft. Riley for their maneuvers.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Improvements at St. John's, Uniontown.

SOME improvements have been made of late in St. John's Church, Uniontown, and others are contemplated. The altar has been

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A Washn. young lady tells her experience: "All of us—father, mother, sister and brother—had used tea and coffee for many years until finally we all had stomach troubles more or less.

"We were all sallow and troubled with pimples, breath bad, disagreeable taste in the mouth, and all of us simply so many bundles of nerves.

"We didn't realize that coffee was the cause of the trouble until one day we ran out of coffee and went to borrow some from a neighbor. She gave us some Postum and told us to try that.

"Although we started to make it, we all felt sure we would be sick if we missed our strong coffee, but we were forced to try Postum and were surprised to find it delicious.

"We read the statements on the pkg., got more, and in a month and a half you wouldn't have known us. We were all able to digest our food without any trouble, each one's skin became clear, tongues cleaned off and nerves in fine condition. We never use anything now but Postum. There is nothing like it." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville." "There's a reason.

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Helpful Aids for Sunday School Workers

The Churchman's Manual of Methods

A Practical Sunday School Handbook for Clerical and Lay Workers.

By ALFORD A. BUTLER, D.D., former Warden and Professor of Religious Pedagogy in Seabury Divinity School. Cloth, \$1.00 net. Postage 10 cts.

The author is one of the first authorities on Sunday School work and instruction in the American Church. His book is intensely practical.

A Sunday School Kindergarten

A Practical Method of Teaching in the Infant Room. By the Ven. A. C. HAVERSTICK, Archdeacon of the Aroostook, Diocese of Maine. Price, 75 cts. net. Postage 5 cts.

Chapters, illustrated with many diagrams, on The Room, Teachers, Order of Exercises, The Music, Drills, The Catechism, Table Work, Oral Teaching, The Church Year, Rewards of Merit, Missions of the Church, Visiting.

The Catechist's Handbook (Method of St. Sulpice)

By the Rev. J. NEWLAND-SMITH, M.A., assistant diocesan inspector of schools for the Diocese of London. Cloth, \$1.20 net. Postage 7 cts.

Chapter heads: The Officers of the Great Catechism, Place and Plan of the Great Catechism, The General Scheme of the Catechism, The Questioning, The Introduction and the Analysis, The Gospel, Homily, and Secondary Exercises, Quarterly Festivals and Prizes, The Enrollment of Members and Keeping of Registers, The Little Catechism, The Relation of the Catechism to the Sunday School, The Organization of Sunday School in Parishes where a Catechism is deemed impractical, Discipline, The Catechism of Perseverance, Clubs and Week-Day Catechisms. Appendices: Schemes of Instruction, Hooks Useful to the Catechist. Illustrations: Ground Plan of a Church, Catechist's Plan, Facsimile of Blackboard, Picture.

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made practically new, and is also made larger and prettier. New seats have been added for the choir, and now during services the choir is seated one half on either side of the altar. A large room that has previously been used as a rubbish storage, has been changed into a nice place which will be used in the future for the parish and Sunday School library. Many new and valuable books will be in their library by the first of September. The pastor and members contemplate building the tower higher and putting in a new bell.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Work at St. Luke's, East Hampton.

BISHOP BURGESS visited St. Luke's Church, East Hampton, on the Ninth Sunday after Trinity, confirming seven candidates. One of the candidates was a half-breed Indian woman, another a Danish West Indian; four of the seven candidates were men—all were adults. The Bishop preached the sermon on the text, Psalm cxviii. 24: "This is the day which the Lord hath made."

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

The Bishop's Early Return—Personal.

BISHOP LAWRENCE is expected home from his European trip the end of August. While away he has made an unusually careful study of Church conditions on the other side and he has been entertained by the Archbishop of Canterbury, the Bishop of London, the Dean of Salisbury, the Earl of Raynor, Ambassador Reid, and many of the leading laity of the Established Church.

SOME ANXIETY is felt locally for Archdeacon Samuel G. Babcock, who because of illness has been obliged to give up his diocesan duties. He is at his home at Cambridge.

SOME of the diocesan clergy who are away on their vacations just now include the Rev. Paul Sterling of Melrose (who lately lost his wife), who is at Deer Isle, Me.; the Rev. J. L. Gardner of Christ Church, Quincy, who is at Talmouth Heights; the Rev. Rufus S. Chase of Wakefield, who is in the Maine woods; and the Rev. Oscar F. Moore, Jr., of St. Peter's, Jamaica Plain, who has been at Barnstable for several months.

THE SERVICES at St. Chrysostom's Church, Wollaston, on Sunday, August 19th, were conducted by Mr. Arthur L. Henderson, a student at the Episcopal Theological School.

MILWAUKEE.

J. L. NICHOLSON, D.D., Bishop.

WM. WALTER WEBB, D.D., Bp. Coadj.

Associate Mission—Personal.

AN ASSOCIATE mission has been created by making Platteville the headquarters. The Rev. Horace B. Evans and the Rev. E. T. Pancoast living in the rectory at Platteville and caring also for Kemper mission, Darling-ton, ten miles distant.

THE REV. J. A. M. RICHEY of San Diego, Calif., has been called to the parish of St. John Baptist, Elkhorn, and it is thought he will accept.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Notes from the Diocese.

SERVICES at St. Philip's Church are being held by the Rev. A. T. Sharpe, rector of St. Katharine's, Pensacola, Fla., who was the first minister at St. Philip's, having established that mission church in 1896. The Rev. Wm. Elmer, the rector of St. Philip's, is

spending the summer at his cottage at Wequetonsing.

THE BISHOP has appointed the Rev. Stephen F. Sherman, Jr., rector of St. John's Church, St. Louis, to be chaplain of Bishop Robertson Hall in the stead of Dr. Winchester, who has removed to Memphis.

AN INTERESTING article appears in this month's *Church News*, the official organ of the diocese, on "Christ Church and Its Memorials, 1819-1869." Christ Church is the mother church and Cathedral of the diocese and was the first parish founded west of the Mississippi River. The Rev. Thomas Ward, from Connecticut, has the distinction of having organized the parish on All Saints' day, 1819.

THE REV. J. H. CLOUD of St. Louis, General Missionary to deaf-mutes in Western dioceses, recently made a tour of Colorado, officiating at Manzanola, Pueblo, Colorado Springs, and Denver, and served as chaplain at the consecration of the Colorado State Association of the Deaf, August 16-17.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Death of a Pioneer—Mission at McCluskey—Death of the Chancellor—Personal.

THE DEATH of Hon Seth Newman of Fargo removes the Chancellor of the district, one who for twenty-eight years has been a practicing attorney, and a life-long member of the Cathedral parish. The burial was on the 15th, the Bishop, Dean, and the Rev. Messrs. Moultrie and J. K. Burleson being present, of the clergy.

THE REV. F. S. MOREHOUSE of Rugby, N. D., has declined a call to work in St. Paul.

ONE of the pioneer communicants of North Dakota, Mrs. F. E. Jones (daughter of the late Rev. Albert Brooks, and sister-in-law of Judge Geo. Gardiner of Chicago), was buried on August 13th from Grace Church, Jamestown, N. D. She had been for twenty-eight years a member of the parish, "zealous in good works," and a considerable factor in the building of the church and rectory. She

MORE THAN MONEY

A Minister Talks About Grape-Nuts.

"My first stomach trouble began back in 1895," writes a minister in Nebr., "resulting from hasty eating and eating too much. I found no relief from medicine and grew so bad that all food gave me great distress.

"It was that sore, gnawing, hungry feeling in my stomach that was so distressing and I became a sick man. Grape-Nuts was recommended as a food that could be easily digested.

"Leaving the old diet that had given me so much trouble, I began to eat Grape-Nuts with a little cream and sugar. The change effected in 25 hours was truly remarkable, and in a few weeks I was back to health again.

"My work as a minister calls me away from home a great deal, and recently I drifted back to fat meat and indigestible foods, which put me again on the sick list.

"So I went back to Grape-Nuts and cream and in four days I was put right again. The old dull headaches are gone, stomach comfortable, head clear, and it is a delight to pursue my studies and work.

"Grape-Nuts food is worth more than money to me and I hope this may induce some sufferer to follow the same course I have."

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It is a book for the Rector and a book, too, for the Teacher.

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had also served three terms as a member of the school board. Prior to coming here she had been active in Grace parish, Chicago, and of Trinity parish under Dr. Sullivan, afterward Bishop of Algoma. For the past eight months her home had been in San Pedro, Cal., where her death occurred. The Church Militant suffers a deep loss in her departure hence. The body was buried beside her parents by Bishop Mann and the rector of the parish.

THE REV. J. E. KIMBERLY of Northfield, Vt., has been appointed to Christ Church, St. Vincent, Minn. (Duluth), with charge of Grace Church, Pembina (N. D.).

AT McCLUSKY, a year-old town in North Dakota, a mission station has been opened as a part of Jamestown parish. It is a town of some 200 people, with no church. A woman's guild has been organized which, in its first month of existence, has earned more than \$20 to insure the support of services. Town lots have been secured and the priest in charge hopes to erect a chapel with the title vested in "the Church in North Dakota," but free to the use of any Christian body.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Choir Outing.

THE FOLLOWING despatch to the Toledo Blade is of interest:

"PUTNAM, MICH., Aug. 14.—The first three days of the annual encampment of Trinity choir boys and men were marred by inclement weather and the boys' spirits went down to zero; but, beginning with last Sunday, the weather has been ideal and the campers are enjoying their outing to the full. Last Saturday night the boys gave a concert in the pavilion on the lake shore. The entertainment was a success artistically and financially, enabling the boys to remain longer than at first planned. The hall was crowded to its capacity, and ten numbers were rendered by the choir.

"A beautiful feature of the camp was

the three services held in the grove on Sunday. A plain, ugly stump was transformed into a beautiful altar by means of white linen, flowers, and evergreens. It was made square by means of a wooden frame and built high in the back to resemble a reredos, with a large cross made of green leaves and white flowers. Surely there was never a more beautiful altar. The services were conducted by the Rev. T. N. Barkdull, who preached appropriate sermons at 11 A.M. and 3 P.M. The choir sang in vestments, rendering the musical portions of the services unaccompanied. Several hundred people were in attendance. A great many people from Toledo spend Sunday here.

"The tents are a curiosity and afford great pleasure to the resorters who take delight in visiting the boys and bringing them good things to eat.

"The choir boys have never had a better time, and, notwithstanding the many temptations to break rules, such as accepting numerous invitations to take sail-boat rides out of hours, staying in swimming beyond the usual twenty minutes twice a day, and not wanting to go to bed at 8 o'clock—the latter, of all rules, the hardest to obey—they are indeed boys.

"The choir will break camp next Saturday, and it will be a reluctant set of boys who arrive in Toledo at 12 o'clock on that day.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Laying of a Corner Stone—Personal.

THE CORNER-STONE of St. James' Church, Langhorne, Bucks County, was laid by the Rev. Joseph Wood, priest in charge, on Tuesday afternoon, August 14th. The other priests present were the Rev. Joseph D. Newlin, D.D., rector *emeritus* of the Church of the Incarnation, Philadelphia; the Rev. Roderrick P. Codd, rector of St. Paul's Church, Doylestown, Pa.; the Rev. Edward Ritchie, rector of St. Luke's Church, Newtown, Pa.;

Parish Registers

The following communication appeared in an English Colonial Church paper:

To the Editor of The Church Chronicle:

DEAR SIR:—I had occasion recently to consult the Baptismal Registers of a certain parish in this diocese for the purpose of ascertaining the dates of Baptism of five confirmation candidates. In one case only was the entry in all points correct. In each of the others serious mistakes had been made in the entry of the Christian names. Thus "Winifred Stanley" appeared as "Winstanley," "Ruth Dawson" as "Ruth Dossan," "Alexander" as "Alexandria," and "Staveley" as "Stanely." Since then I have found two other serious errors in the same registers. From the writing the entries would seem to be made by the same clerk and are signed by different officiating clergy. A fairly wide experience of parochial registers both in this diocese and in England leads me to think that all of us who have charge of registers would do well to bear constantly in mind the great need of painstaking accuracy in order to avoid what may, and probably will, cause in the future grave inconveniences to persons the particulars of whose Baptism, etc., have been entered incorrectly. I venture to think that it is worthy of the consideration of Theological Tutors and Bishop's Examining Chaplains whether it would not be advisable to make "the law as it specially affects the clergy" a subject of teaching and examining in preparation for Deacons' Orders.

I am, etc.,
CLERICUS.

The above is reproduced for three reasons: 1st, to show that the English clergy are just about as careless as many of our own. 2nd, to call attention to the suggestion that candidates for Deacons' Orders be examined as to their ability to make an entry in a Parish Register, before ordination. 3rd, to call attention to the "CANONICAL CHURCH REGISTER," which is the best and most complete Parish Register made. It is also the equal in quality of any ever made, and sold at a very reasonable price.

There is now no excuse for a small Parish or Mission not having a Register on account of cost. Look at the price list below, and see how low in price they are.

Most of the Bishops are importuning the clergy to be more particular about their Registers. Many Parishes have none. Now is a good time to order one.

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Vol. I., General Register, arranged for 2,120 Communicants, without "Families." 488 pages. Net \$8.00.

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EDITION D.

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CHICAGO

and the Rev. J. Thompson Carpenter. The music was in charge of Mr. Henry Wood, choirmaster of old St. John's Church, Northern Liberties, Philadelphia. A large congregation was present. In the corner-stone was placed a history of the parish, the invitation and order of service and a copy of the parish paper called *St. Andrew's Call*, and a recent clipping from *THE LIVING CHURCH*, concerning St. James' Church, Langhorne. The building will be of stone and it is hoped that it will be ready for consecration on Thanksgiving day, 1906. The trowel used at this corner-stone-laying will be suitably inscribed and presented, as a souvenir of the occasion, to the Rev. Joseph Wood, who has been for the last decade the missionary both at St. Andrew's Church, Yardley, Pa., as well as at St. James' mission, Eden, which will now become St. James' Church, Langhorne.

THE REV. EDGAR COPE, rector of the Memorial Church of St. Simeon and Dean of the Northern Convocation of the diocese of Pennsylvania, with his family, is in Norway.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Death of Dr. John B. Pulford.

THE FUNERAL of Dr. John Besehen Pulford was held from St. Mark's Church, Durango, Colo., Saturday, August 11th, the rector, the Rev. Wm. W. Fleetwood, officiating. Dr. Pulford was the junior warden of the parish. He was a son of the late Rev. Samuel Pulford of Wisconsin.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

The Bishop's Return—Memorials.

THE BISHOP, who is summering in Nova Scotia, expects to return to the diocese in September.

TWO BEAUTIFUL memorials have lately been placed in St. Peter's Church, Brenham (Rev. S. Moylan Bird, rector), viz., a silver chalice and paten, the gift of the Altar Guild, in loving memory of Mrs. Alice Lockett, who was for many years a faithful member of the guild, and a silver ciborium and pair of cut-glass cruets, the gift of friends in memory of Mrs. William M. Aven. A comfortable rectory has recently been added to the parish property and the church has been painted and carpeted, largely through the generosity of Mrs. Sarah Dwyer. A vested choir has been installed in this church.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Bishop Brown at the Cathedral—Bishop Satterlee's Return—Personal.

ON SUNDAY, August 12th, on the Cathedral grounds, Bishop Brown of Arkansas preached a sermon of great value and suitability for an occasion which brings together a very miscellaneous gathering, but from which the earnest teaching heard at these open-air services have brought many to become faithful members of the Church. The Bishop's subject was "The Church for Americans," and in beginning he said that it was chosen at the request of the Bishop of Washington. In discussing it, he spoke of the three systems, which in this land claim the allegiance of a thoughtful man awakened to a sense of his duty to the Church of God—the Roman communion, the various Protestant denominations, and the historic Church of the English-speaking race. Candidly stating the principal claims of the first, he showed how little there is to sustain them, then pointed out the modern origin of the Christian bodies, reading a list showing the date of the organization of the chief, and making clear the great want of Apostolic

order; and finally describing in clear language, the claims of the Church which has kept the Faith and the Order of primitive times, and is now spread all over the world wherever the English tongue is spoken. He called upon those considering these questions to study the history of this Church, and look thoughtfully and prayerfully into its teachings, assuring them as one who had himself come from the outside, that nine out of ten who did so, would find their way into this holy and blessed home. The sermon was heard with the deepest attention by the large gathering.

THE BISHOP of Washington arrived from Europe on the 13th of August, in excellent health, and is now at Mt. Desert.

THE REV. GEORGE CALVERT CARTER of St. Andrew's Church, has gone to England for his vacation, with his father, Mr. Bernard Carter of Baltimore.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Choir Outing—Vacancies in the Diocese.

AMONG the many Chicago choirs enjoying Michigan air none are having a better time than the two choirs from Pullman and West Pullman, who are camping at South Haven. Father Gromoll is in charge.

BISHOP GILLESPIE announces that there are a number of vacancies in the diocese that he desires to fill as soon as possible.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

The Bishop to go to Manila.

BISHOP JOHNSTON is to sail on September 2nd for the Philippines, to visit his son, the Rev. Mercer Johnston, who is doing missionary work under Bishop Brent.

HE LAYS his affairs and himself on God, and so hath no pressing care; no care but the care of love, how to please, how to honor his Lord. And in this, too, he depends on Him, both for skill and strength; and, touching the success of things, he leaves that as none of his to be burdened with, casts it on God, and since He careth for it, they need not both care, His care is sufficient. Hence springs peace, inconceivable peace.—Robert Leighton.

WHATEVER we may live to see or meet, we are never out of the hands of God, never out of the reach of His power to save and to restore. We know not what a day may bring forth, but what we do know is that in it all and with it all, there comes, to those who put their trust in God, a Hand, which wisely and strongly orders all things.—Dean Church.

HE WILL guide us in a sure path though it be a rough one; though shadows hang about it, yet He will be with us; He will bring us home at last. Through much trial it may be, and weariness, yet He will suffice for all; anyhow, and by all means, He will bring us His rest.

So let us follow Him whithersoever He goeth, be our path in the darkness or in the light.—Manning.

RESPONSIVE love transfigures that which it bears.—Bishop Westcott.

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The Rev. Bert Foster, D.D., writes: "It is by far the most satisfactory book of the kind that has ever come to my notice; and in binding, print, paper, and general appearance in every way acceptable to Parson and Bride, and a marvel of cheapness, which to many is of importance."

Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

The *Pacific Churchman* says: "This is very markedly the most Church-like of these reproductions of the Marriage Office. The clear black type is a very good imitation of the old Books of Devotion, and it is rubricated. The Certificate is blazoned in crimson and gold, but without the least suggestion of gaudiness. Any bride may be thankful to have such a memorial of her marriage."

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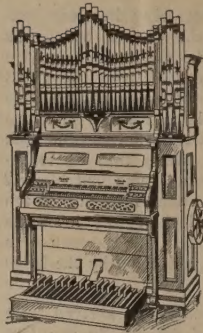
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The following review of the above named book, we copy from the *Pacific Churchman*:

"This is an eminently practical, plainly written book, almost wholly free from the terms which mostly characterize works of this kind and make their reading such a thorny process for the unlearned. It is quite possible to read it without reference to a dictionary, or to a glossary of architectural terms; and that alone is a great merit. For anyone interested in the building of churches there is a wealth of sound common-sense counsel by one thoroughly qualified to give it, and who clearly has the subject very much at heart, and is moreover inspired by a very reverential feeling for his subject. There is hardly a single thing touching the erection of a church that he does not pass under review with a precision of knowledge that nullifies protest or objection. One may differ from him as to the merits of a style, the beauty or otherwise of a particular building; but in the main he carries one along with him in a ready acquiescence. There are plenty of good illustrations, and the book is worth having for them alone. The price is very low, but there is nothing to complain of in its get-up—paper and type and binding are all good. It is not a book to borrow, but to buy and to keep and use. The author will shortly publish another book on Church Furniture: pulpits, fonts, altars, etc. We should mention also that there is a very useful list of works on Church Architecture, etc. H. H."

In addition to this review, all of the Church papers have given even more space to reviews of the book, and commend it highly. All of the Bishops and as many of the clergy as possible, should have copies of the book in their libraries.

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